THE LIBERATOR:
PUBLISHED EVERY FRIDAY,
At the Anti-Slavery Office, No. 25 Cornhill.

Oliver Johnson, General Agent:

☞ To whom all remittances are to be made, and all letters addressed, relating to the pecuniary concerns of the paper.

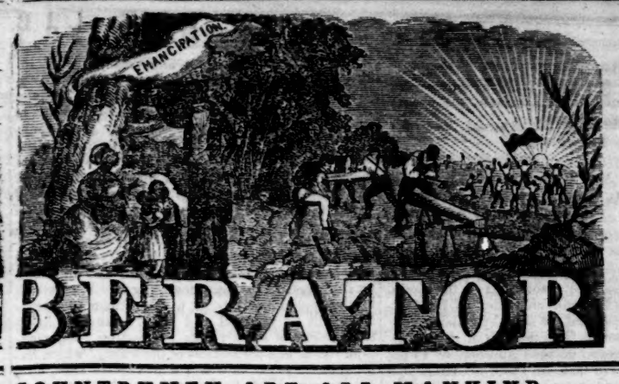
☞ TERMS.—$2 50 per annum, payable in advance: or $3 00 at the expiration of six months.

☞ Letters and communications must be POST PAID.

☞ Advertisements making less than a square will be inserted three times for 75 cts.: one square for $1 00.

☞ NOTE.—Mr. Isaac Knapp, the late publisher, having transferred his interest in the subscription-list to Mr. Garrison, for two years from the first of January, 1840, the pecuniary concerns of the Liberator are now under the direction and supervision of a committee, consisting of the following gentlemen: Francis Jackson, Samuel Philbrick, Ellis Gray Loring, Edmund Quincy, William Bassett.

WM. LLOYD GARRISON, Editor.



THE LIBERATOR

OUR COUNTRY IS THE WORLD---OUR COUNTRYMEN ARE ALL MANKIND.

AGENTS.

Maine.—Jas. Clarke, *Wayne*;—Edward Southwick, *Augusta*;—A. Soule, *Bath*.

New-Hampshire.—Davis Smith, *Plymouth*;—N. P. Rogers, *Concord*;—William Wilbur, *Dover*.

Vermont.—John Bement, *Woodstock*;—Rowland T. Robinson, *North Ferrisburg*.

Massachusetts.—Wm. E. Kimball, *Topsfield*;—Moses Emery, *West Newbury*;—C. Whipple, *Newburyport*;—Isaac Stearns, *Mansfield*;—Luther Boutell, *Groton*;—B. F. Newhall, *Saugus*;—E. Wilder, *Fitchburg*;—J. T. Everett, *Princeton*;—J. Church, *Springfield*;—W. & S. B. Ives, *Salem*;—Henry Hammond, *Dudley*;—Daniel G. Holmes, *Lowell*;—Josiah V. Marshall, *Dorchester and vicinity*;—Richard C. French, *Fall River*;—Wm. Henderson, *Hanover*;—Wm. Carruthers, *Amesbury Mills*;—Isaac Austin, *Nantucket*;—Elias Richards, *Weymouth*;—Edward Earle, *Worcester*;—Wm. C. Stone, *Watertown*;—A. Bearse, *Centreville*;—Israel Perkins, *Lynn*;—Elijah Bird, *Taunton*;—John Bailey, *New-Bedford*;—Alvan Waid, *Ashburnham*;—Saml. I. Rice, *Northborough*.—[☞ For a continuation of this list, see the last page, last column.]

OLIVER JOHNSON, Printer.

VOL. X.---NO. 7. BOSTON, FRIDAY, FEBRUARY 14, 1840. WHOLE NO. 476.

THE LIBERATOR.

Ohio.

From the statements of the editor of the Philanthropist and of the agents employed by the State Society, we infer that the cause of the slave is making rapid progress in Ohio. James Boyle, whose name is familiar to our readers, is one of the agents alluded to. He is employed in lecturing and selling publications. In a recent communication to the Philanthropist, he says:

It is most gratifying to witness the interest which the people generally manifest in their efforts to procure themselves a good supply of books. But the scarcity of money, and the almost insuperable difficulties in the way of obtaining it, prevent them from purchasing as largely as they otherwise would. Many able farmers, mechanics, and men of considerable business and property have found it even difficult to raise money enough to pay their taxes—while in some parts through which I have travelled, wheat is selling at thirty-seven and a half cents per bushel, corn at twenty-five, and oats at eighteen and three-fourth cents—and but little demand at these prices. Yet such is the desire for information on the subject of slavery, and the interest felt by the friends of freedom in the diffusion of intelligence respecting the wrongs of the slave, and the guilt of the nation, that in the same field where I have sold one hundred dollars' worth of publications, I might, if times were different, have sold three times that amount.

The subject of abolition has been brought before the State Legislature by various petitions. Those in relation to a jury trial are referred to a special committee, and most of the others to the committee on the judiciary. Among the petitions for a repeal of the Black-Law, we are glad to observe one from the Yearly Meeting of Friends.

Early in January, a bill was introduced to incorporate the Dialectic Association of Oberlin Institute. This, of course, was made the occasion of remarks on the anti-slavery character of that Seminary. Mr. Jenkins opposed the bill. He contended that its real object was concealed; that there was more in it than appeared on its face, and offered the following amendment: 'Provided it shall not be lawful for abolition lecturers to lecture in said association.' Mr. Leonard also opposed the bill. He was opposed to any thing that tended to reorganize the Oberlin institution. The amendment was negatived, after some remarks from Mr. Bliss in favor of the bill, and it was recommitted for further amendments. On a subsequent day, the bill was again brought forward. Mr. Leonard said he did not want the statute book disgraced with the name of Oberlin. He did not like the knowledge that emanated from that institution. It sent out scholars, who, as school teachers, instilled their abolition doctrines into the minds of our children. Two blacks who had been caressed and elbowed about by the members of that institution, had committed a crime, for which one was lynched so severely, that he died, and the other was now in the penitentiary. They (the students) go about preaching moral reform, and get together congregations, when they compel (!) virtuous women to hear disclosures of the licentious and corrupting practices of eastern cities. He had no objections to reform, but did not believe in pouring that kind of information into the ears of women of the state. The bill, notwithstanding this patriotic outburst, was passed by a vote of two to one!

Some anti-abolition resolutions, having been introduced by Mr. Flood, were laid upon the table, and ordered to be printed. They denounce the measures of the 'fanatical abolitionists' as 'unlawful, unwise and unconstitutional,' and heap upon them a *Flood* of epithets which are certainly 'very terrible!' These resolutions were accidentally sent up to the Senate before the time, and occasioned considerable debate in that body. One member thought their passage would be derogatory to the dignity of the General Assembly, inasmuch as they could not, in any way, amount to any thing. Another member thought it not proper to undertake to put down fanaticism by fanatical expressions of opinion. There were, he said, more kinds of fanatics than one; where there were fanatical *abolitionists*, there would be fanatical denouncers of them. The resolutions were finally laid upon the table.

A bill has also been introduced into the House, and referred to the Judiciary committee, to secure more fully the benefit of the writ of *habeas corpus*. It was denounced as an abolition measure, and there is little hope of its passage.

A bill has also been reported by the Judiciary Committee to prevent intermarriages between whites and blacks. The editor of the Philanthropist remarks, respecting the petitioners in favor of this law, that not being masters of their own hearts, they thought it high time the legislature should help them to bestow their affections on proper objects!

The annual meeting of the State Colonization Society at Columbus appears to have been little better than a failure, notwithstanding the influence exerted by Gov. Shannon and other dignitaries to give it effect. The first meeting being small, was adjourned, but the next proved no meeting at all!—*J.*

New York.

The editor of the Friend of Man, on returning to his editorial desk, after an absence of four weeks, makes the following cheering statements:

During our absence, we have travelled upwards of 500 miles, and attended a number of anti-slavery meetings and conventions. While we have almost entirely lost the run of *newspaper* intelligence, we have been picking up a considerable amount of that sort of information which is not easily printed. Our time was spent chiefly in the southern tier of counties in this state, and partly in the adjoining sections of Pennsylvania. We witnessed almost every where, a growing interest in the subject of human rights. The people are seeking for information. It has been truly cheering to us to see the readiness with which large audiences, composed chiefly of the farming population, are gathered together, and the simplicity and eagerness with which they receive the truths of abolitionism and respond to their claims. The day of prejudice and jealousy and opposition is fast wearing away; and nothing but the want of faithfulness and self-consistency on the part of abolitionists, can prevent continued and rapid accessions of strength to our cause.

Cast off the weights! Bro. Stephen S. Foster, in a letter to the editor of the Herald of Freedom, makes the following sensible remarks:

The selfish, heartless multitude,—the hireling priest, the popularity-seeking doctor, the time-serving politician, the recreant judge, the plodding, penurious farmer and mechanic, the wine-bibber and cider-toper, who make self the centre and circumference of their being, and who either never learat, or soon forgot their alphabet, save one solitary—I—are worse than useless appendages to our anti-slavery meetings. Like the baggage of an army, they only encumber and impede our progress. As well might a general array his meat-barrels in battalions to charge the enemy, as we attempt to make anti-slavery soldiers of such materials. The only question now to be settled is, how shall we dispose of them so as to be least incommoded by their presence while carrying forward our sublime and holy enterprise? Pray tell us how.

☞ We entreat our friends to lose no time in circulating the petitions to Congress for the repeal of the gag.

Vermont Anti-Slavery Society.

We have not been able to find room until now to notice the doings of the Vermont Anti-Slavery Society, at its sixth anniversary, holden in Randolph, on the 15th and 16th ult. The editor of the Vermont Telegraph, who was present, speaks of the meeting in the following terms:

The meeting cannot better be described, as to its tone and general character, to those who are acquainted with the former meetings of the Society, than by saying it was very much such a meeting as the Vermont Anti-Slavery Society might be expected to have at such a time and in such a place. The same kind feeling, fraternal affection, mutual forbearance and magnanimity of soul, that have characterized the former meetings of the Society, were manifest in this. A considerable number of females were in attendance, which it is allowed adds very much to the character of such meetings. And this meeting, after listening to stirring appeals, calling for the efforts of women to aid in carrying forward the enterprize, and setting forth their mighty influence, had not the shameful inconsistency to gag them and nail them to their seats. On the most important resolution adopted by the meeting, numbers of females voted, and none of their gallant lords were thrown into spasms of fright, or paroxysms of rage, that I could discover! J. Gleed, Congregational minister at Berkshire, an Englishman—and by the way a man of sound common sense and large philanthropy—while speaking of the value of women's influence in the work of public reformation, stated that in carrying forward some benevolent enterprize in England, in which the females were found to have been more efficient than the males, on undertaking to estimate their comparative efficiency, it was found that one woman had been worth *seven men and a half!*

The following resolution, interpreted in the light of the Society's practice, as above described, will show how the 'confounded woman question' is regarded by the hardy abolitionists of the Green mountain State:

Resolved, That in consideration of the influence of women, in the promotion of any reform, we earnestly solicit their co-operation for the furtherance of immediate emancipation.

On the subject of political action, the following resolutions were adopted. As nothing is said in them about the 'religious duty' of *going to the polls*, we suppose, of course, that the Vermont Society must be added to the catalogue of those who have thrown away the 'staff of accomplishment.' We infer as much from the notice taken of the second resolution by the editor of the Abolitionist, who says, 'it stops at *point no point*.'

Resolved, That the question of slavery and emancipation is paramount in importance to *all* the questions that divide and occupy the contending political parties of the day.

Resolved, That, in the opinion of this Society, it is the solemn duty of abolitionists to maintain their principles, *when at the polls*, by voting, irrespective of existing political parties, for such candidates only as are trust-worthy friends of our cause; and, when no such candidates are in nomination, to scatter their votes, or adopt such other course as may best subserve the cause of universal freedom.

The following resolutions are up to the mark, and show that our friends in Vermont have a clear apprehension of the MAIN OBSTRUCTION which lies in the path of the anti-slavery enterprise.

Whereas, our main reliance, under God, for the overthrow of slavery, is on the power of moral truth, brought home to the conscience and heart of our fellow citizens; and whereas, we can never expect the moral standing of a community to be in advance of the church and the ministry; therefore,

Resolved, That a fearful and awful responsibility rests upon the American church and ministry, in relation to the longer continuance of this abomination in our country; and we feel that they are called upon by their high profession, and as they regard the purity of their character, the glory of God, and the advancement of the Redeemer's kingdom, to wash themselves of all participation in this foul iniquity, and thus be prepared to rebuke it in all cases, as dishonoring to God, and afflicting to his creatures.

Resolved, That those ministers who, with all the light they now enjoy in regard to the sinfulness of the slaveholder and the suffering of the slave, oppose the cause of emancipation, or remain silent on the subject, are unworthy of support or of confidence as religious guides and teachers.

These resolutions will, of course, excite the hatred and opposition of all whose regard for humanity is smothered by their love of sect, and perhaps some timid souls will be thereby led to suppress for a time their honest convictions; but the great body of abolitionists, we are persuaded, will ere long march boldly up to the line of duty, and treat as spurious and hypocritical the claims of all so-called religious teachers, who either neglect or refuse to bear an unequivocal testimony against the mighty sin of slavery. So mote it be.—*J.*

Dr. Beecher.

Once this was an honored name in New England; but, among the true friends of liberty, it is now coupled with disgrace. We say this in sorrow; for, as a member of his congregation, we once admired and loved him, as we have loved and admired no other occupant of the pulpit. Our strong attachment to him even made us reluctant to admit the truth respecting him. But he has fallen from the high position in which he was placed by his early efforts in the cause of temperance, and by his bold assaults upon the powers of darkness. In attempting to save his reputation, he lost it; and he now stands before the country, smitten as with a moral paralysis, from the effects of which we can hardly expect him to recover. The Cincinnati Philanthropist, in an excellent article on the clergymen of that city, thus speaks of him.—*J.*

But, what shall be said for Dr. Beecher? Dr. Beecher is understood generally, to be a believer in the doctrine of immediate emancipation. In his presbytery he has voted for strong Abolition resolutions. Many of his anti-slavery friends have long waited anxiously for his public testimony on this subject. Again and again have we been assured that his heart was in the right place, and ere long his influence would be thrown on the side of Universal Freedom. So far he has stood aloof. With slaveholders in his congregation, if not communion, he has never, we believe, preached one sermon against slavery. Often has he declaimed on the state of our country, its peculiar institutions, and the dangers which threaten them, but, (in our knowledge,) he never has alluded to slavery,—that most fearful element, so prolific in internal dissensions, and which is even now menacing the integrity of our Federal Union. In his last Thanksgiving sermon, the world was explored for causes of gratitude. The onward march of the human race was illustrated by reference to several events, particularly the progress of liberal principles in Europe. But, the most glorious evidence of the advancing spirit of the age, that most stupendous example of the power of Christian truth—the emancipation by the British government of their hundreds of thousands of slaves—escaped him altogether. It was either too insignificant to be remembered, or the sensibilities of his liberty-loving audience would have been shocked by allusion to an event so far beneath the attention of an American philanthropist. Our religion and our republicanism have taught us to thank God for the liberty of *white* men. Who so hardy, as to call on us to shout over the jubilee of *black* men?

This is not all. Last Sabbath, two weeks, a notice was handed to Dr. Beecher, for a meeting to be held on Tuesday evening by the anti-slavery ladies of Cincinnati, the special object of which meeting was to excite sympathy for the colored people of this city, and obtain additional means for their educaion. *He refused to read it.* This needs no comment. The anti-slavery friends of Dr. Beecher, abroad, will learn from this how much they have to hope from him. *Nothing!* NOTHING!!

Massachusetts Anti-Slavery Society.

Relations with the Parent Society---Its Financial Condition.

The following letter from the Board of Managers of the Massachusetts Anti-Slavery Society to the Executive Committee of the Parent Society, is of sufficient importance to commend it to the attention of abolitionists throughout the country, and shows in a lucid manner what are the relations at present subsisting between the two societies. It forms a part of the Eighth Report of the State Society, and was cordially approved at the late annual meeting. The Board feel that though the task of making such a developement of facts is painful, yet fidelity to the Society and the cause of the slave demands its performance. For several months past, the Executive Committee at New-York have from time to time set forth the pecuniary embarrassments of the Parent Society, and urged the necessity of immediate aid being given to save it from bankruptcy. It appears that, since the last May meeting, not a single State Society has contributed any of its funds directly to the treasury of the Parent. Under these circumstances, there was no other alternative left to the Managers of the Mass. A. S. Society, than either to allow unmerited reproach to be cast on themselves and the Society, on the ground of indifference or remissness, or to explain the causes which had conspired to prevent their bearing an equal share of the pecuniary burdens of the Parent Society. That they have satisfactorily vindicated their course, and shown it to have been uniformly marked by forbearance and generosity, in view of the extraordinary course pursued by the New-York Executive Committee, we think no impartial mind will deny, after reading the follow ing letter.

At the late special meeting of the Parent Society, it was resolved that the sum of $10,000 be apportioned amongst the several State societies, in order to relieve the Executive Committee from their present liabilities, &c. Of this sum, $1250 were assigned to be raised by the Mass. A S. Society. The Board decline complying with this arrangement, for the reasons set forth in the letter which is here annexed.

Boston, Dec. 6, 1839.

At a special meeting of the Board of Managers of the Massachusetts Anti-Slavery Society, held on the 2d instant, a letter was read by the Corresponding Secretary from James G. Birney and Henry B. Stanton, in behalf of the Executive Committee of the Parent Society, stating the pecuniary embarrassments of the Parent Society, and requesting either 'prompt and liberal aid from the Treasury of the Massachusetts Anti-Slavery Society,' or permission to send agents into this State, 'to raise funds from such sources as are accessible.'

The Board having duly deliberated upon the subject, hasten to convey to the Executive Committee a frank and friendly expression of their views and feelings.

While we cannot but regret, that any thing has occurred to cripple the operations or weaken the energies of the Parent Society, we are not surprised to learn that the receipts into the treasury of that Society have been greatly lessened within the last six months. The causes of this diminution are, doubtless, various. Two only are specified in the letter of Messrs. Birney and Stanton.

'First, the unprecedented pecuniary embarrassments of the country.'

Unquestionably, the extraordinary pressure in the money market has tended, to some extent, to retard the progress of the anti-slavery cause, in common with other benevolent and religious enterprises. When the business of a nation becomes deranged, and private credit is impaired and public confidence shaken, it is to be expected that the efforts of Philanthropy will be more or less impeded, until the earthquake shock shall have passed away. But, confiding as we still do in the liberality and self-sacrificing spirit of a large portion of the American abolitionists,—tried as they have been in former periods of national pecuniary distress, and not found wanting,—we cannot believe that the state of the money market has had very much to do with the present embarrassments of the Parent Society. Three years ago, when there was a far greater panic in the land than now exists, and almost universal bankruptcy seemed to be the order of the day,—when specie payments were generally suspended throughout the country, and men's hearts were failing them for fear—a larger amount was contributed to the treasury of the Parent Society than had been realized in any one preceding year, in the palmy reign of uninterrupted prosperity. The more abolitionists became restricted in their resources, the greater was their fellowship in suffering with the despoiled and imbruted slave population. In the 'abundance of their poverty,' the 'riches of their liberality abounded.' At the present time, many of them are giving substantial proofs that they are not afraid to 'trust in the Lord, and do good,' though the earth should be removed out of its place.

'Second. The restricting resolution passed by the Parent Society at its last annual meeting, and the action of the State Societies under it, by which the Committee have been virtually prohibited from making efforts for the collection of funds within the several States; while, at the same time, the State Societies, as such, have contributed nothing to the funds of the national society.'

This last is regarded as the chief cause of their embarrassment by the Executive Committee. They therefore call for a repeal or modification of said restriction, so that they may send financial agents into this Commonwealth to collect funds in aid of the Parent Society; preferring, however, 'to receive prompt and liberal aid from the treasury of the State Society.'

If the arrangement made at the last annual meeting of the Parent Society, in relation to the State auxiliaries, has so greatly reduced the income of the Society, it has operated in a manner not anticipated at that time. The plan of independent State action was proposed and adopted, in order to give greater efficiency to the whole anti-slavery movement. Its design was, to prevent collision in the collection of funds, to lessen and divide the responsibilities of the Executive Committee, and to increase mutual confidence and harmony, among abolitionists. As it gave the laboring oar to each State auxiliary, it doubtless contemplated some reduction of the income of the Parent Society, but, certainly, not to an extent that would involve the latter Society in bankruptcy, or make its existence little better than nominal. In short, while it aimed to infuse more vitality among auxiliary societies, it also supposed that the parent association would continue in vigorous operation.

To prove that this plan was not selfish or exclusive in its inception, it will suffice to state, that when it was first adopted in 1838 by the Massachusetts and New York State Societies, each society agreed to pay into the treasury of the National Society ten thousand dollars during the current year—making an aggregate of twenty thousand dollars contributed by two auxiliaries only. This pledge was redeemed. If, therefore, since the annual meeting in May last, not a single State Society, as such, has contributed a dollar directly in aid of the Parent Society, it is matter of grave inquiry, and calls for a faithful investigation into the causes of this delinquency. It behooves each State Society to answer for itself. All that we deem it incumbent upon us to do is, to exonerate the Massachusetts Anti-Slavery Society from all blame in this matter, and to show that it is justified in declining to aid the Parent Society from its own treasury at this crisis, or to open a door for the admission of the financial agents of that society into this Commonwealth.

It does not seem to have occurred to the Executive Committee at New York, that, in addition to the two causes which they suppose have lessened the receipts into the national treasury, there is a third, still more important; and that is, a growing distrust in their clear-sightedness, sound judgment, rigid impartiality, and anti-sectarian spirit. For all that they have done (and they have done much) to advance the sacred cause of emancipation, since they assumed the arduous responsibilities of their station, the abolitionists of the United States have felt, and will ever feel, truly grateful:—still, the manner in which they have acted on various trying emergencies, to the great injury of our cause, has gradually tended to weaken that full and perfect confidence, which abolitionists once reposed in their ability to manage so great an enterprise. We are constrained to believe, that *they* are mainly accountable for the present empty state of the treasury of the Parent Society, rather than any derangement in the finances of the country, or any inefficiency on the part of State auxiliaries. Painful as it is to us to make this impeachment, we feel obliged to do so, in justice to the State Society which we represent, and to the common cause in which we are engaged. It is far better to receive the faithful rebukes of a friend, than the deceitful kisses of an enemy; and in friendship we speak on this occasion.

Standing as watchmen upon the walls of Liberty and Humanity, and surveying the whole field of anti-slavery operations, it is expected that the Executive Committee will be the first to discover when peril threatens our glorious enterprise, and in what guise it makes its appearance; and the first to sound the tocsin of alarm. If in any part of the country an attempt be made to lower the abolition standard, or to create division in our ranks, or to conciliate the implacable spirit of sectarianism, or to take the management of our cause out of the hands of the people, and transfer it to those of a titled body of men, they should be foremost in exposing the treason, and registering their testimony against it. Such attempts have been made, from time to time; but, in such instances, the Executive Committee have been found either sleeping at their post, or incapable of discerning any danger, or disinclined to speak out in trumpet-tones, until the battle has been fought and won by local societies. In those instances, moreover, their official organ, the Emancipator, has been found remiss, when it should have sounded the key-note for every other anti-slavery periodical in the land.

We proceed to specify two of these instances, and to sustain our allegations.

In the history of the anti-slavery reform, the 'Clerical Appeal' conspiracy marks an important crisis. In the summer of 1837, a bold attempt was made by five clergymen in Boston and its vicinity, (professed abolitionists,) to cast odium upon the whole anti-slavery movement, by bringing against its most active supporters, (without, however, calling them by name, and therefore stabbing in the dark,) almost every accusation which had ever been falsely urged by the enemies of the colored race—such as using 'hasty, unsparing, and almost ferocious denunciation,' making 'wicked and false insinuations,' scattering 'fire-brands, arrows and death,' 'scourging and lashing men up to the work,' heaping 'abuse upon ministers of the gospel, and other excellent Christians, who do not feel prepared to enter fully into the efforts of anti-slavery societies,' 'beating off those, whose hearts bleed for the oppressed, from active exertion in behalf of the slaves, by their unjustifiable measures,' &c. Those clergymen who refused to read anti-slavery notices from their pulpits were justified in their time-serving conduct; and such as haughtily stood aloof from the anti-slavery cause were complimented as 'men who have a quick sense of propriety'!! Had all this been said and done by open foes, it would have excited no surprise, and have been scarcely worthy of notice; but, coming from five anti-slavery clergymen, one of whom had been an agent of the Parent Society, and another of whom was a member of our own Board, it caused no little amazement and agitation. It was a blow aimed at the integrity of the anti-slavery enterprise in general, and at the existence of the Massachusetts Anti-Slavery Society in particular. It came in such a shape as to threaten much evil; and loud were the exultations of the pro-slavery party over it. Great anxiety and distress of mind extensively prevailed among the watchful friends of emancipation in the several States, and especially throughout New-England. By strenuous and energetic action, the conspiracy was crushed in the bud. Multitudes of anti-slavery societies, as far west as Ohio, denounced it in emphatic terms; and, by dealing their blows thick and fast, they saved our precious cause from ruin. In such a perilous emergency, what was the course pursued by the Executive Committee at New-York? They took no action whatever upon the subject, but left the Massachusetts Anti-Slavery Society to conquer or perish alone; being, seemingly, indifferent as to the manner in which the struggle might terminate. Their silence was construed, by the clerical appellants and their supporters, as well as by the enemies of abolition, into an approval of this disorganizing, sectarian movement. Letters of expostulation were sent to leading members of the Committee, complaining of their ominous silence, and entreating them to be either cold or hot—to either approve or condemn the sentiments of the Clerical Appeal. Answers were returned, that they were determined to take no part in the controversy; that they regarded it as purely local; and that, if they should take any action upon it, they would (most extraordinary impartiality!) censure both parties! Struggling for its very existence, at that eventful period, as was the Society whom we represent, it may be rationally supposed, that such conduct on the part of the Executive Committee was deemed by Massachusetts abolitionists as 'the unkindest cut of all,' and produced considerable alienation of feeling, and much distrust respecting the action of the future. As the clerical appellants were all of one denomination, and as at least three-fourths of the Executive Committee were members of the same sect, it was both feared and believed, by multitudes, that the solution of this unnatural conduct was found in sectarian sympathy. Additional irritation was produced among the tried friends of abolition in this State, by the employment, at that time, of the Rev. James T. Woodbury, of Acton, as an agent of the Parent Society, by the Executive Committee; an active participant in this disorganizing movement, who, by his agency, had every facility afforded him to sow the seeds of division in our ranks, and thus to annihilate the Massachusetts Society. Afflicted and surprised at such treatment, this Board sent an official protest to the Executive Committee against the agency of said Woodbury; and asking, 'as an act of justice to the Massachusetts Society, that his appointment may be recalled as soon as practicable, and not renewed until he signify his readiness to co-operate with us, heartily, and in good faith.' No reply was made to this Protest.

Not only did the Committee refuse to take any official notice of the schism existing in this Commonwealth, but the Emancipator also was dumb! Though it was deemed worthy the attention of anti-slavery societies in near and remote parts of the country; though it was a subject of animadversion in every other anti-slavery periodical; and though the eyes of the friends and foes of our cause, universally, were fastened with more or less intensity upon that memorable struggle; yet the official organ of the Parent Society had no opinion, and could find no voice, on that occasion! It was silent as the grave; and 'silence gives consent,' said the schismatics—and they privately claimed it to be on their side. It was not until the conspiracy was effectually quelled, and its opinion was of no special service, that the Emancipator could speak in condemnatory terms of this affair.

It cannot be denied, that, from that period, the confidence of a large portion of the abolitionists in this Commonwealth and other parts of the country, in the vigilance, courage and sagacity of the Executive Committee and their organ, has gradually lessened; while their interest in the several State organizations has proportionably increased. So that, whatever has been lost to the Parent Society, has been more than made up to its auxiliaries. Hence, no occasion of triumph is furnished to the enemies of our righteous cause, on the ground of the emptiness of our national treasury. Abolition is not 'dying away,' but obtaining new vigor and extending its conquests continually. Never was more money contributed in its support, never were more active or more successful efforts made to propagate it, than at the present time.

Notwithstanding this extraordinary conduct of the Executive Committee in 1837, the Massachusetts A. S. Society felt disposed to regard it with forbearance and charity, in the hope that no such cause of complaint would again be afforded by the Committee, and that perfect harmony might be restored throughout the anti-slavery ranks. Accordingly, immediately after the annual meeting of the National Society in 1838, the State Society pledged itself to pay into the treasury of its Parent the sum of ten thousand dollars during that year. Owing to various causes, (which, as they have been publicly specified on another occasion, it is needless to recapitulate in this connexion,) the quarterly instalments were not met so promptly as had been anticipated at the time of making the pledge. This unavoidable delay led to the most arbitrary and offensive proceedings on the part of the Executive Committee. Though made acquainted with all the facts in the case—though aware of the utter inability of the State Society instantly to liquidate the sum that was due—though assured that the Society would exert itself to the utmost to redeem its entire pledge within the time specified, and that, if the co-operation of one or two of the financial agents of the Parent Society could be secured, there was no occasion to doubt that this could be done—the Executive Committee peremptorily demanded the instant payment of the money due, declaring that, in case the demand was not complied with, they should regard the contract as null and void, and at once send their agents into Massachusetts to obtain funds, without any regard to the remonstrances of the State Society or its Board of Managers. *They did so*—and the consequence was, a most painful collision between the parties. The conduct of the Executive Committee was beheld with surprise and grief by the friends of emancipation out of the Commonwealth, and served greatly to increase the distrust of the abolitionists of this State towards the Committee. Still, the State Society, though thus unjustly treated, and its contract hastily nullified, determined soon after its quarterly meeting in March, (through its Board,) that the pledge should be redeemed within the period agreed, if unprecedented labor could accomplish it. At that meeting, a delegation appeared from New-York, in behalf of the Executive Committee. They witnessed in the meeting the greatest anxiety of mind to see the pledge promptly paid. It was only necessary for them to agree to co-operate in its collection, and joy and tranquility would have pervaded the Commonwealth: not a doubt could remain that the money would be immediately raised: otherwise, it seemed almost certain, that a considerable amount would remain uncollected. The olive-branch which was held out to them they positively rejected, and proclaimed their entire want of confidence in any new promises of the State Society. That the pledge was promptly and seasonably redeemed under such adverse circumstances, is matter of surprise, and must ever redound to the magnanimity and forbearance of Massachusetts abolitionists.

Prior to this event, one of the Corresponding Secretaries of the Parent Society, (Mr. Stanton,) had been laboring in this State, seemingly in good faith toward the Massachusetts Anti-Slavery Society. Just before the annual meeting in January, however, it was discovered that the same malignant spirit of sectarianism which concocted the Clerical Appeal, for the purpose of dividing the abolition ranks, was busy in a new guise in fomenting jealousies and divisions among us. In order to carry its point, and hoping thus to cut off or expel certain obnoxious individuals, whose religious scruples would not allow them to wield the elective franchise, it attempted to enforce the dogma, as an anti-slavery test, that every abolitionist is religiously bound to vote at the polls. This dogma Mr. Stanton was the first publicly to broach; and, countenanced by such a leader, the faction in this State at once raised the cry of extermination against the Massachusetts Society, because it would not endorse a doctrine which was obviously at war with the spirit of the anti-slavery organization, and would lead to the destruction of the old broad platform of our common humanity. A new paper, called the Abolitionist, was started in Boston, in opposition to the Liberator, and edited (it is understood) for a time by Mr. Stanton, who spared no pains to make discord and disunion in the Commonwealth, among those who had hitherto stood shoulder to shoulder in the conflict with the demon of slavery. The mischief that he did was incalculable. At the quarterly meeting in March, Mr. Lewis Tappan, a member of the New-York Executive Committee, publicly counselled the division in our ranks, which has since taken place. Since that time, Mr. Elizur Wright, Jr. another member of that Committee, has become the editor of the Abolitionist, and is waging unceasing warfare against the Massachusetts Anti-Slavery Society, charging it with having given up 'the staff of accomplishment,' and abandoned principles and measures which are fundamental to the overthrow of slavery.

In view of developements like these, it should have excited no surprise, if the abolitionists of Massachusetts had refused to retain confidence any longer in the impartial and catholic spirit of the Executive Committee. It was too apparent that that Committee had no real fellowship with the Massachusetts Society, and was willing to see a new and proscriptive organization established upon its ruins. But, even this unnatural treatment, up to the time of the annual meeting of the Parent Society in May last, was received in a magnanimous spirit by the State Society; and a yearning desire was felt by it to forgive and forget all that had passed, if, peradventure, for the future, there might be harmony of action. At that meeting, the committee on finance reported the sum of $32,500 as the amount which the abolitionists of the country should raise the current year for the use of the Executive Committee, and apportioned $5000 as the sum to be collected by Massachusetts. Alvan Stewart and others argued in favor of the sum of $15,000, as being amply sufficient; but no one spoke in favor of a larger amount than the sum reported by the financial committee. Their report was laid upon the table, and nothing definite was agreed upon by the delegates.

To show their readiness to sustain the operations of the Parent Society to the amount apportioned to this State in New-York, if all just cause of complaint against the Executive Committee could be removed, the Board of Managers of the Massachusetts Society, at a special meeting on the 13th of May, on motion of Ellis Gray Loring,

'Voted, That this Board will use its best endeavors to pay into the treasury of the American Anti-Slavery Society, a sum *not less* than $5,000, during the ensuing year; with the understanding, that all monies paid into said treasury by inhabitants of this State, during the year, shall be credited toward the redemption of this pledge.'

This vote was immediately transmitted to New-York, accompanied by a letter explaining why a larger sum was not named, (in consequence of the pecuniary liabilities of the Society, &c.) and adding—'It is taken for granted, that no agents of the Parent Society will be commissioned to labor in this State by the Executive Committee without the concurrence of this Board.'

Before a reply to this proposition was received, a letter was sent to this Board, by H. B. Stanton, in behalf of the Ex. Committee, stating that they had two agents then laboring in this State, (Messrs. St. Clair and Wise,) and wishing to know whether the State Society would consent to their continuing their labors in Massachusetts. On this point, the Executive Committee could not have entertained a doubt as to our views and feelings; for the two agents alluded to were notoriously hostile to the State Society, and actively engaged in seeking its overthrow, and had been induced to resign their agencies in the same on account of their opposition to it. Such a letter, under such circumstances, was a mockery in fact, if not in intention. On being read to the Board, the following resolution was adopted, and forthwith transmitted to New York.

'Whereas, the Board have already made arrangements to employ agents throughout the Commonwealth; and as, in the present state of the cause, it is desirable, for the sake of harmony and the utmost efficiency of action, that these arrangements should not be interrupted by the presence and efforts of any agents of the Parent Society, *who are unwilling to co-operate with the State Society*; therefore,

Resolved, That the Corresponding Secretary be directed to inform the Executive Committee, that it is the wish of this Board, that the agents of the Parent Society, now employed in this State, (Messrs. St. Clair and Wise,) be withdrawn from the Commonwealth.'

These agents were not withdrawn until after the organization of the Massachusetts Abolition Society in June, when it was probably known that they would be employed by that Society to sow the seeds of division in our midst. Comment is here needless.

The prompt and liberal offer of the State Anti-Slavery Society was rejected by the Executive Committee by the adoption and transmission to this Board of the following resolution:

'Resolved, That this Committee will gratefully receive any sums that may be given to our treasury by a State Society, or any other auxiliaries, as well as by individuals; and that all moneys be acknowledged by States as heretofore; but that *we do not think it expedient to make any arrangement*, by which donations made directly to our treasury shall be credited to another Society, except at the will of the donors.'

At this time, the plot which had been for some months in embryo to crush the Massachusetts Anti-Slavery Society was fully developed in the formation of the Massachusetts Abolition Society, in a private meeting. The plea for this new organization was, that the old society had widely departed from the true anti-slavery standard, and become recreant to its principles and professions; and, hence, was a mighty obstacle in the way of the cause of bleeding humanity! It was the duty of the Executive Committee of the Parent Society to take official notice of these charges; if true, to bear their testimony against such a dereliction from the path of rectitude—if slanderous, to rebuke those who were giving them currency under an abolition garb. Two State auxiliaries in one Commonwealth, openly arrayed against each other, they could not properly recognize; one or the other deserved to be frowned upon as schismatical. But they chose to give countenance to the division, first, by their silence in view of its existence; and, secondly, by allowing the Emancipator to sustain the disorganizing course of the new society. In vain have the great body of abolitionists in this State officially condemned that society as schismatical; in vain has the New-England Anti-Slavery Convention lifted up its voice against it; in vain have numerous county and town societies pronounced it to be bad in its spirit and treacherous in its origin; the Emancipator has not deigned to take any notice of these expressions of sentiment, but has left its readers to infer that the old society finds 'none so poor as to do it reverence!' Much that would serve to aid the Massachusetts Abolition Society, or to disparage the old pioneer society, the Emancipator has seemed willing to publish in its columns.

It is under such circumstances, that the Executive Committee make their appeal to this Board to save the Parent Society from bankruptcy! Having aided in getting up a Society in this Commonwealth, the grand object of which is to destroy the old organization, they now appeal to us as those, 'who alone have direct access to the abolitionists of this State,' to afford them pecuniary aid! That aid, if we had the disposition, it is not in our power to give. Our treasury is exhausted in efforts to preserve the integrity of our cause, and the State Society from extinction. All this the Executive Committee might have foreseen. How they could expect to fan the flames of division in this State, and yet to reap a pecuniary harvest, is to us inexplicable. If we should allow their financial agents to come into Massachusetts at this crisis, we fear from past experience it would be to the injury of the society and the cause we represent, and would throw our own arrangements into confusion. We cannot consent to this, much as we regret the embarrassment in which they now find themselves. So long as two hostile societies exist in this or any other State, the Committee must not expect much aid from either. Already this division has cost the anti-slavery cause not less than $10,000, which otherwise might have been at the disposal of the Parent Society.

If the Massachusetts Anti-Slavery Society were at present in funds, this Board would still deem it a matter of grave inquiry, how far it would be expedient or proper to assist the Parent Society, so long as there is just ground to apprehend, that the very assistance that might thus be given would be used by the Executive Committee to the injury of the State Society. We feel constrained to say, that we regard the course pursued by that Committee, in several particulars, as not in accordance with the spirit or genius of universal emancipation. Whether it be an error of judgment simply, or originate in sectarian feelings or false views of duty, the injury to the cause of human freedom is the same. We regret the necessity which calls for this declaration of our sentiments, and earnestly hope that we shall find no occasion for reproof or complaint in the future course of the Executive Committee toward the Society which we have the honor to represent. In that case, we will guarantee to them the hearty, united and liberal co-operation and friendship of the abolitionists of Massachusetts.

Submitting this statement in vindication of the Massachusetts Anti-Slavery Society from all blame in regard to the present pecuniary embarrassments of the Parent Society, we conclude by the adoption of the following preamble and resolves:

Where

SELECTIONS.

From the Emancipator.

The Captured Africans.

Inquiries are frequently made about the condition and prospects of the Africans. They were highly delighted at the idea of soon returning to their native land, on being informed of the decision of the District Judge, but they are greatly disappointed now that they are informed, through the interpreter, that it is uncertain when they will be sent to Africa, if at all. In fact it is difficult to make them understand such *apparent* fickleness in our courts, and why they were informed that they were speedily to be sent home, when, soon after, they were told they are to remain here a long period, perhaps twelve moons. But, as they know that their instructers and friends are kind to them, and feel that they are receiving so many favors through their instrumentality, the Africans are disposed to acquiesce in what appears to them *strange civilized conduct*.

The Circuit Court, (composed of Judge THOMPSON of the Supreme Court of the United States, and Judge JUDSON of the District Court for Con.) will, it is said, sit at New Haven next April, when the testimony and pleadings must be repeated. It is not to be supposed that Judge Judson will materially change his opinion, so deliberately formed, nor that Judge Thompson, who is one of the most learned jurists in the country, will concur in the decision already pronounced. Even if he should, it is not to be supposed that the Spanish minister will acquiesce in any decision, adverse to the Spanish claimants, short of the decree of the highest judicial tribunal of the country. Presuming, therefore, that the Judges composing the Circuit Court will differ in opinion, the cause will go up to the Supreme Court of the United States, which will sit in Washington, January, 1841, as a matter of course. Meantime, the Africans must be held in the custody of the Marshal for the District of Connecticut, and will receive instruction from their friends as hitherto. It is hoped, however, that the children will be placed in some private families.

It will be necessary to detain James Covey, the interpreter, and to employ still longer the two instructers who have so assiduously taught Jingua and his comrades daily for a long time. In addition to the expenses attendant upon these objects, testimony and official papers must be obtained from Havana and London, and perhaps from Africa and Spain, thereby adding greatly to the expenses. The friends of the captured Africans will, therefore, perceive the necessity of placing additional funds in the hands of the committee, whose actual disbursements, thus far, are published in to-day's Emancipator. There is now a fair prospect that the Africans will be taught to read and speak the English language, and will not every Christian pray that they may be brought to a saving knowledge of the SAVIOUR of SINNERS? Then, should they be liberated at length, as we cannot but trust they will be, the way will be opened for their return to their kindred and homes, accompanied by an American missionary, who will go with them to preach Jesus Christ and him crucified in the heart of Africa. What delightful anticipations are these to the Philanthropist and Christian. T.

Colonization.

Anti-slavery abhors colonization, because colonization hates the colored man, can't live with him in this wide country—don't try to repent of its own hate, or its oppression—talks about his '*consent*,' as though it were a possibility—knows this *consent* is *dire necessity* and not option—that it has none of the quality of voluntary consent, any more than transportation has, in escaping the gallows, which those who talk of *consent* had reared to hang it on Colonization, instead of taking the injured colored man's part, sides with his oppressor, and bids the oppressed go to the world's end, into the dark, or stay here and be crushed, for ought that cares. It *humors* the prejudice that hunts the colored man. It cherishes it and sanctions it. It takes advantage of its own wrong. It is the very spirit that prevents the colored man's enjoying his rights here. Who crushes the colored man? The one who wants him to be colonized. They say he can't rise here. Why can't he? Because they keep him down. They say he can't be well treated here. Why can't he? Because he has to deal with them. They are the ones who treat him ill, and then tell him he had better go off to Africa, on account of their treatment—to get away from them,—and that they want to banish him for *his good*, and for the love they bear him, and bear Africa. *For shame!*

Anti-slavery abhors colonization, in short, because colonization has no object on earth, but to prevent abolition. If slavery were abolished, it would not exist. It *could* not exist. One set of freemen contriving to compass the expatriation, with their own consent, of another set of freemen! Ridiculous!—Let colonizationists be just toward the colored man, and he can live with them. He would have no occasion to go away—and they none to have him go. It is too *self-evident* to argue.

A colonizationist *cannot* abhor the institution of slavery, any more than a *slaveholder* can. The moment he abhors slavery, he abhors its handmaid, colonization. If he abhors slavery, he would not only not be a colonizationist, but he would be an immediate abolitionist. We here assert that no colonizationist wants slavery abolished from any good motive. It is wicked to be a colonizationist. A colonizationist is one who scorns his brother. HE CANNOT LOVE GOD. Colonizing folks, on account of their complexion, *is no error in judgment*. It is a CRIME. —*Herald of Freedom.*

THE 'STAR SPANGLED BANNER!' In the trial of the Amistad prisoners, reported in the N. Y. Express, David Bacon, who had been a resident in Africa, deposed as follows:

'The slave-trade is the common law of western Africa, both with the whites and blacks there. All go into it. Has seen slave-trading vessels under the Portuguese and American flags, and once under the Russian flag. Counsel for the libellants asked witness if he had not seen them also under the British flag. He replied, 'NEVER—that would not do at all.' The counsel on the other side asked, Does not the *American* flag answer the purpose very well?' Witness replied, 'Yes very well.' [A laugh.] [A laugh? There ought to have been a groan, and a hanging of the head for shame.—*Ed. Lib.*]

A CLERGYMAN, a few Sabbaths since, in Dr. Beecher's pulpit, in the course of his sermon, took great pains to insist, that the sacred desk was not the place where 'agitating subjects or questions of public morals or national policy' should be introduced. So says an attentive hearer. Thus speaking, he condemned his father; for every one knows the proneness of Dr. Beecher to introduce into his pulpit, questions which concern public morals and the national welfare—alwnys, however, excepting the anti-slavery cause.—*Philanthropist.*

At a Colonization meeting in the Broadway Tabernacle, Jan. 22, a reverened divine of the M. E. Church prayed for the success of the Society in sending the colored people 'back to their own country from which they have been separated for a season;'—a petition hardly applicable to the millions of native Americans, whose grandfathers were chiefly born on this side of the Atlantic; but which would be quite pertinent in reference to the real Africans taken in the Amistad, only the Colonization Society has no concern for *them.*—*Emancipator.*

AWFUL TIMES IN JAMAICA. Since the abolition of slavery in the British W. I. Islands, most of the arrivals in this country from those countries, seem to be in southern ports, giving the editors, in the interest of slavery, a full opportunity to saturate their readers with the accounts of the 'horrors of emancipation,' before the news can receive the slightest mitigation by passing through the abolition atmosphere of the North. The latest arrival may serve as a specimen. The Br. brig Fame arrived at New Orleans, Jan. 23, with Jamaica papers to Jan. 10, containing the appalling announcement that there had been a great rain in the island, and that the liberated negroes had been 'rather noisy' at Christmas! We told you so.—*Emancipator.*

FROM THE WEST. A friend in Ohio writes—'Accounts from Illinois and Indiana are most cheering. Abolitionism is marching onwards in both these States. I have just received some highly favorable reports of large and spirited meetings. Arnold Buffum is doing great good. At Newport, in Wayne Co. (Ia.) he formed a Society numbering 162 members. In our own State the agents are operating with great success. Every where, so far as I can learn, the people are extremely anxious to learn. Mr. Boyle (our agent) sells books rapidly.'—*Emancipator.*

Massachusetts Anti-Slavery Society.

Reported for the Liberator.

Sketches of Debates at the Annual Meeting.

MEETING AT THE STATE HOUSE—SPEECH OF MR. GARRISON.

WEDNESDAY EVENING, Jan. 22.

An adjourned meeting was held in the Hall of the House of Representatives—Francis Jackson, the President of the Society, in the chair.

Prayer was offered by the Rev. JOHN PIERPONT.

Mr. GARRISON read the resolutions of the Society, respecting the life and character of Dr. FOLLEN. They were adopted, he said, by a rising vote, the afternoon previous. The reading of them, *here*, in this hall, had been deemed appropriate to the place; for it was here that, in 1835, he vindicated the rights of man, and interposed to preserve the liberties of this country.

A resolution that had been called forth, by the death of JAMES C. ALVORD, and unanimously adopted, was also read.

Mr. GARRISON then said—I hardly know, Mr. President, what have been the arrangements for this evening. I only know that I have been advertised as one of the speakers, without any previous knowledge or preparation on my part. I would, therefore, gladly be excused from presenting myself this evening. It is not that I have grown weary, or ever can become so, in pleading this great cause; but so many others, so much better qualified, surround me, on this occasion, that I would fain be dumb. I have hastily written the following resolution, as expressing the circumstances of encouragement under which we meet.

Resolved, That abolitionism is going down—down East,—down at the North,—down at the West,—down at the South,— down into the understandings, consciences and hearts of the people,—down among the churches,—down through every channel of religious and political influence; and, grappling with the fiendish system of slavery, will assuredly carry *it* down to the lowest depths of infamy, never again to desolate and curse our land. (Applause.)

In the name of bleeding humanity—in the name of my unhappy countrymen in bondage—in the name of freedom universally—I desire to thank the Legislature for their grant of the hall this evening. I am sure that whatever the *South* may say, the *slave* will bless them for the deed.

The fact that we are here without opposition, is an evidence of the astonishing progress of our cause. Notwithstanding it is continually asserted by its opponents, that it is 'dying away,' we see in every religious body and in every political party, how much their movements are modified and directed by a growing reverence for our cause. Ten years ago, there was not in this whole broad land, an Anti-Slavery Society. Not one. Now for a proof of our progress. How many are there at present? Two thousand! And new thoughts and new motives of action have been imparted to as many millions of minds by their operations. Then, scarce ten individuals were awake to the true condition of our country. Now, I dare affirm, that two hundred thousand souls are banded together in those societies, for the overthrow of slavery. How was it five years ago, in Massachusetts? What was the promulgation of our principles deemed then? Felony—worthy of prosecution at common law; and the terrors of Lynch law were in readiness for any man here who pleaded the cause of the poor and needy, and who raised his voice for the suffering and the dumb. We were compelled to come to this very spot to show cause why we should not be made the subjects of special legislative censure, for avowing ourselves the friends of the friendless,—the advocates of the enslaved,—the defenders of liberty. But the light of a happier day has dawned, and the darkness is compelled to flee.

Another proof of our progress. Just in proportion to our increase, do we find the South calm and reasonable in her demeanor. At the commencement of our enterprise, when we were insignificant in her eyes, she flamed terribly; and every press poured forth its fury upon us. Now that we have gone through New England, and swept over the empire State, and reached the far West, how does the South behave? Oh, her tone is altered; she is even quite tame in comparison! In proportion to our activity, and our consequent increase in numbers and in influence, we shall go on successfully, and bring the country into a quiet and happy state. There need be no fears of a dissolution of the Union. The South cannot *live* without the Union: *and the South is not prepared to die.* (Cheers.)

Who and what are the abolitionists? Who, if we take the testimony of the press, subservient as the leading periodicals of our country are to the oppressor? They league together and call us miscreants, incendiaries, madmen. They declare that there is nothing good in us; that we are traitors to God, traitors to our country. On a trial of this kind, I humbly conceive that not tyrants only should be heard in evidence. We should listen also to *the testimony of the slave.* If the slaveholder would wage a war of extermination with our principles, it must follow that the thanks and blessings of the slave will be with us, as we uphold them. The witness borne by the hypocritical, *republican* slave-master—the Christian plunderer of the poor—what is it worth? I appeal to the free people of color! Do they consider us their enemies? No. I stand not here as the panegyrist of any man, or body of men; but when a part of the nation are spurred on by self-interest to denounce them, it is well to listen to the approving voice of another part. I do feel that it is meet to defend those who deserve well of their country: and where will you find a body of men more devoted to goodness and truth—more laborious in all works of righteousness—than the abolitionists of the United States? They are not hated only because they are abolitionists, but because they are foremost in *every* work of reform: because of their adherence to every odious ultraism, provided, of course, that it be the ultraism of Christianity.

It was well quoted by him who gave voice to our prayer this evening, that not many wise, not many noble are called. It is not to be expected that such men should take the brunt of the conflict. Their very worldly wisdom will supply them with reasons against an unpopular cause. They do not like to have their nobility abased, as it must be, if they heed the claims of their enslaved fellow-creatures. No, sir, they expect *us* to do the work; and *we shall do it.* (Enthusiastic applause.) Not to oblige *them*, however, but because we cannot help it, if we would be true to God and humanity. We shall have the aid of better men than they—the middle classes. Various motives, and many of them good motives, will induce them to come up to the rescue. But the thorough reformers will labor without ceasing, till the work be done—not because they expect to get any thing by it, but because they feel it to be a part of Christianity. Men might as well call upon them to commit murder, as bid them to leave undone this work of love and justice, to which their souls are devoted. Are we seditious? No! Had we been so, we should have been punished by law. We have laws for the punishment of the crimes of treason and sedition. Our object is, to abolish slavery *immediately, entirely, unconditionally.* Why are we so strenuous, so uncompromising, so specific? Because slavery is a foul disgrace to our country—a mighty hindrance to the cause of Freedom throughout the world. We have the united voice of European reformers, testifying that the existence of slavery here is a stumbling-block in their path. Every tory who would thwart their measures, and stifle their principles, takes advantage of the argument with which our national iniquity has furnished him. Mr. Combe stated in one of his recent lectures, that every circumstance connected with slavery is well known in Europe. Our lynchings, our mobs, are all proclaimed, to the ignominy of our nation, to the injury of the cause of Freedom, and to blast the hopes of millions looking forward to the attainment of its blessings. What says the eloquent O'Connell? Oh, sir, it is hard but true. He says of slaveholding Americans, (and it should not be considered as applicable only to Southerners) —'They are two-legged wolves.' Are they any thing better, sir, who object to setting free those in bondage, according to the will of God? This is the only measure that can preserve our Union. That Union never can subsist, without equality of rights and privileges between the North and the South. The very grantors of this hall to your use to-night, let them pass the boundary of a Southern State, and they will be in danger of being lynched. No one can go to the South, and express any feeling for the slave, without encountering danger. We never can have union, if it is attempted to secure it, by binding liberty undermost. It is not true that the slave-power exists only in the southern states. It holds dominion here over us. All the New England States are opposed to slavery. Can their inhabitants go South and say so? If they are sincere, and attempt to do it, nothing can save them. Southerners can come here, and plead for their institution—and show its beauties, and claim *Christian* and *republican* sympathy; and when we can go to the South in like manner, with full liberty to preach deliverance to the slave as they preach bondage, then it may be said that we have an equal interest in the privileges of the union. Now we are outlaws; as citizens, trampled upon and disgraced. We rise to vindicate our rights. What is our plan? Nothing but to speak the truth, the whole truth, and nothing but the truth, on the subject of slavery. Nothing but to show that slaveholders are the enemies of the human race. It is no warfare with their persons we would wage:—we aim to excite an insurrection in their consciences. We expect, by the application of truth, to bring them to repentance; till by peaceful and moral means, we bring the system of slavery into everlasting condemnation. It is 'the foolishness of preaching,' which has brought our cause thus far; and we shall trust, by a continuance of it, to bring about the consummation of our work. 'But will not abolitionists fall back, and give over the pursuit in discouragement and weariness? They have been many years at work; and under such constant and strenuous opposition, will they not yield in despair? No! no, sir! never—never—come what may, till slavery is destroyed, or they cease to live! Threaten them with force, or tempt them with bribes, it is alike in vain. They will still be seen thronging onward! right onward! For their captain and their leader is God!

Time has been, when, feeble and few, we stood alone, with only conscience on our side; and if then we stood firm, what must be the strength of our determination now! Talk of falling back! Let not the tyrant and those who second him lay this flattering unction to their souls.

'But, are you not in trouble among yourselves? Is not the camp of the abolitionists divided?

Abolitionists divided! No, sir, they NEVER CAN be divided! (Great applause.) We have had some trouble, it is true: but so it was in the revolutionary war. *They* had trouble in *their* camp. *They had a Benedict Arnold.* Such have gone out from among us, for the very good reason that they are not of us. (Applause.) Besides, this defection is only local. Look at Rhode Island, Connecticut, New-York, and other states. Do you see it there? No, sir—there is, there can be no division among true-hearted ABOLITIONISTS. Only what is mean, and personal, and sectarian, can divide itself from them. It does not belong to abolitionism, and therefore it must perish! We may expect, as our ranks are purified, to go on with more and more vigor and success.

I am most happy to meet so great a concourse of my fellow-citizens here to night. Here much is to be done—from this hall much is to go forth to affect the destiny of our country and our cause. Hither the people come with their various petitions, relating to our great subject; and THE PEOPLE EXPECT TO BE HEARD. They look confidently to have all their petitions granted; for they have asked for nothing unreasonable. They ask for action which will redound to the honor of their legislature and their State. They ask that the anti-republican and anti-christian marriage-law, which now disgraces our statute-book, may be swept away. They ask for the repeal of those statutes, by which men are stigmatized and insulted, and presupposed to be inferior and unworthy, on account of their complexion; that those remnants of despotism, by which the Legislature of a free people is made to appear in the attitude of marking out for men the channels in which their affections shall run, may be destroyed. They demand that those laws shall be repealed which say to man, 'dare not to select a companion in life, the shade of whose complexion varies from your own; for we will *punish* you for so doing!' They say that, with regard to the making of matches, this Legislature has no concern on earth. Let those in love with each other, ask each *other's* consent to unite their destinies. It is despotism, not republicanism, which refuses to proclaim its repeal. Sir, the argument on this subject is all on one side; hence our opponents have no resource but low and vulgar personalities. They say we are the advocates of amalgamation. No, sir; our enemies are practically such. We stand not here in advocacy of any thing but freedom. We demand the repeal of this law, because it is unnatural, immoral, unconstitutional. What God hath joined, this law comes in and puts asunder. This is a question of HUMAN RIGHTS, *not of matrimony.* If a Legislature may settle any thing regarding marriage, and say under what circumstances it may exist, it may do as much for slavery. In neither instance can we admit its power. We stand upon the ground of inalienable human rights.

Again, sir, we call for emancipation, *immediate*, entire and unconditional, in the District of Columbia. This labor, sir, had been spared, if COMMITTEES last year had done their duty. The Legislature was ready—the people were ready. If, *this* year, a faithful, uncompromising Committee do what the occasion demands of them, I believe they will be wholly sustained. We have, it is said, an unusual amount of democracy in the House this year, (a laugh)—and therefore we have a right to look for a triumph, if democracy be, as I understand it, that which is opposed to aristocracy—that which goes for the rights of man.

But why do we continually cry *immediate?* Why insist so strongly on that little word? Because we deem it the sheet-anchor of our cause. If it is of trifling consequence, why do our opponents so constantly object to it? If Americans were honest on this subject, there would be no need of it, I grant. If we could feel, in view of the wrongs of our own countrymen, as we do for the oppression of Greece and Poland, we should not so greatly need this word. How earnestly, how truly, did we sympathize with those in *foreign* bondage! We had no other idea than of doing *immediately* what we could for them. But we are hypocrites and liars, sir, when we talk about the victims of American slavery. We are opposed to slavery, we say, yet continually multiplying our slave capital. We are opposed to slavery,—yet our human stock is annually increasing. Not till we, as a nation, can feel for the man of color as deeply and as truly as if he were a Pole or Greek, can abolitionists forego the word IMMEDIATE. What is there in slavery that ought not to be abolished immediately? I never met the man, whose attention being directed to any one of the component parts of this atrocious system, dared to say it ought for a moment to be retained. It would require a brow of brass and a heart of stone to say of any one of its vast assemblage of woes—its robbery of the bodie—its extinction of the soul—its systematised concubinage—its separation of families—its inhuman scourgings—its enforced, uncompensated labor—its deprivation of education—its suppression of religious knowledge—and say, this should not be abolished immediately. Men dare not analyze it, and plead for gradualism. Who can contemplate the wife of his bosom—the children of his love—subjected to this fearful suffering and indignity, and for one moment entertain the idea of a gradual process? No! the heart of flesh cries out for the immediate extinction of so foul a system of robbery and blood. Fresh from the study of the Christian scriptures and Republican laws, we pass sentence upon each of its features as they strike our view. From the assumption of the right of property in the master, to the lash of the driver, we go through the whole, and find it all diabolical, only evil, and that continually.

Sir, we are reasonable; we ask only the testimony of this State against the existence of all these horrors which affront its vision, while they claim to have its sanction. I trust this Legislature will not go through the farce of passing indefinite resolutions, which may mean any thing or nothing. I trust that the people will not be wantonly taxed with the labor of again petitioning for what the honor and the principles of the Legislature demand should be granted at once.

Among the strong indications that our cause is onward, is the fact which I am glad to announce from this place—that the Ex-Governor of this Commonwealth has declared his agreement with us. Is not that an indication of progress? What his former course has been, I, for one, am willing to forget, if his present course agree with his words. I, for one, will not distrust his sincerity, until he prove himself a hypocrite. I will trust every man at least once. I do not know that it is claiming too much for the present Governor of the Commonwealth to say, that he, too, professes to adopt our principles. To be sure, he has not written us a letter this year, as we could have wished; but I believe that he will not refuse to sign any anti-slavery report or resolutions which this legislature may adopt.

Finally, allow me to say, with all confidence, God is with us. All that is good and true in the land is gathering around our standard. Ours is eminently a religious enterprise. The great ecclesiastical bodies are beginning to yield. The great political parties, too, are giving way. They have by turns made us their footballs, as their fancied interests dictated; but we shall conquer them at length. Not by undertaking a crusade against them as parties—God forbid. We desire for our cause the support of men of all sects and all parties; and we expect that all will yet unite to support it.

With regard to a third political party for its support, I am happy to say, that among abolitionists throughout the country, it has been almost unanimously rejected. We feel that just in proportion to our moral power, do we generate political influence. Let us thank God, and take courage. Ere long, we shall see Massachusetts, as one man, refuse to fill any office or pulpit, unless with such men as will use both for the abolition of slavery. We shall see New-England in like manner, refusing to send any man to Congress, or to a State Legislature, who does not declare that slavery should be immediately abolished. When the day comes—and it *will* come speedily—there will no longer be resistance on the part of the South. She will yield to the mighty pressure, and join with us in proclaiming 'Liberty throughout the land, unto all the inhabitants thereof.' (Strong expressions of applause.)

IRITISH INDIA—SPEECH OF PROFESSOR ADAM.

THURSDAY MORNING, Jan. 23.

Mr. GARRISON having presented the following resolution, on behalf of the business committee, viz:

Resolved, That as the cause of humanity appertains exclusively to no country or people, but overleaps all geographical and national boundaries, this Society feels the deepest interest in the formation of the *British India Society*, in Great Britain, for the emancipation and general improvement of the one hundred and fifty millions of the human family in India, so long and so cruelly oppressed,—and regards it as one of the grandest moral enterprises of the age, the success of which cannot fail greatly to aid in the overthrow of American Slavery: That in his advocacy of this great, humane and glorious enterprise, this Society would cheer GEORGE THOMPSON, the friend of every people and clime, 'onward—right onward;' assuring him that our interest in his welfare and labors is increasing in intensity,—that we regard him as still laboring, most efficiently and faithfully, for the extinction of *republican* slavery in striving to 'bring to a perpetual end' *British tyranny in India*—and that the important services he rendered to the cause of bleeding humanity, in this country, will long be remembered by a grateful posterity.'

The Rev. S. J. MAY said—Warmly as our feelings are enlisted in favor of the enterprise spoken of in this resolution, we are by no means so well informed as we ought to be respecting it. This resolution, Mr. President, has been brought forward at this time, because there is now in the house an English gentleman, whose information, derived from a long residence in India, will enable him to sustain it in the way that our ignorance of the details of the subject renders so desirable.

Mr. May then introduced to the audience

Mr. ADAM, formerly of Calcutta, now of Harvard University. When I came here this morning, Mr. President, (Mr. Adam observed,) I had no intention of addressing you, or of taking an active part in the proceedings of this meeting; but when I understood the objects of this resolution, I could not resist the request to give it my support. As a friend of humanity, I am grateful to this Society, that it feels and expresses its affinity, with the British India Society, at the formation of which I was present, and whose objects are of the highest importance to the welfare of that populous and interesting country. Upwards of a year ago, I arrived in this country from India, after a long residence there. From hence, I went to England, and reached there at the time that the condition of British India was making an impression on the minds of a few philanthropists. I took an early opportunity of seeing GEORGE THOMPSON—a name dear and familiar to this assembly. (Applause.) I found his attention strongly attracted towards India. The depressed condition of her population,—their physical wants, and the sufferings from famine, believed to be consequent upon the misgovernment of East Indian affairs, had awakened in his mind the idea and the determination of awakening public attention on the subject. I was able to communicate to him information, and to point out the sources of information, which enabled him to give a more definite direction to his efforts. The British India Society was shortly after formed in London, with which Mr. Thompson is connected as lecturer and agent. Its great object is to diffuse just ideas and correct information respecting the people and affairs of India, in order that the people of England may be qualified to judge of the measures adopted or proposed for its good. You, with your limited relations, and the slender bonds of interest connecting you with that distant region, have never, in this country, been in possession of that information which you might expect us, as a people, so strictly and influentially connected with India, to possess. But, I might affirm, that England is as ignorant as America of what it is her duty, in an especial manner, to know. Notwithstanding the numerous and weighty reasons which might be supposed to exist for expecting to find England sufficiently informed on this subject,—notwithstanding the dependence of India on England,—notwithstanding all the vast fortunes accumulated there by Englishmen,—it is an extraordinary fact, that it is, at this moment, as necessary to employ all the means of diffusing information *there*, as it would be *here*. For the purpose of acquiring and preparing all the necessary information, that the British public might be aroused to take effectual steps for the relief of the people of India, the British India Society was formed, with Mr. THOMPSON as its agent and representative; and a more eloquent, persevering and devoted advocate, has never been raised up to vindicate the claims of the forgotten and opressed. (Warm applause.) I do not say that he is never mistaken in his statements, where the difficulty of obtaining accurate information is so great;—I do not say that he may not have been sometimes hurried away by the high enthusiasm of the moment;—but I do say, that he has no other object than the single one—the good of his fellow-men,—and that, in devotedness to it, he is unequalled. It is a fortunate circumstance for India, that *such* a man should have been found, to devote to her service the great powers of his mind and heart.

A hundred and fifty millions of people! what a vast idea—that of elevating them to the enjoyment of their rights as men and as subjects of the crown of England! This number, however, is not *all* directly under the government of Great Britain. About one hundred millions, only, can properly be so considered; but the other fifty millions embraced in this calculation, are very strongly influenced by any action of the Britrsh Government in India. The one hundred millions directly subject to its power, are sunk in poverty and debasement; not only ignorant of true religion, but oppressed by a system of government which drains their life-blood, and reduces them to the very lowest means of subsistence; and even these too often fall under the pressure of taxation brought to bear upon them in concurrence with an unfavorable season; and then follow those frightful and desolating famines, of which an example has recently occurred, which sweep off the population by thousands, whose sufferings are unheard, unknown, and unremedied. I must not, however, forget that I am addressing an Anti-Slavery Society, and that your great object is the extinction of slavery. It is a vast and noble enterprise; one to which few others can be compared. (Applause.) I entirely concur with your estimate of its importance, and here cordially give in my adhesion to your object. (Expressions of deep feeling and applause.)

Slavery exists in India to an extent almost unknown, even to a majority of the Englishmen resident there. Scarcely, even in Calcutta and the large towns, are they aware of the condition of the provinces. In Canara, Malabar, Mysore and Travancore, agrestic slavery prevails in as deplorable severity as your own. Efforts have been sometimes made by various servants of the East India Company for the benefit of those oppressed people; but these disinterested efforts have always been frowned upon. Little aid is to be hoped for, primarily, from government. It is a fact, that, at the present moment, slavery still exists unchecked in India. Still may be reckoned among her population almost as many slaves as were freed by the emancipation act, in the West Indies—certainly not less than five hundred thousand, exclusive of those held in slavery by the national powers. It is my deliberate and well-founded opinion, that England has now as great a work to do for freedom in the East, as she has accomplished in her West India possessions. Nor are the difficulties formidable, for the slave population consists, with comparatively few exceptions, of natives of the soil, possessing the same religion, and practising the same customs as the free population, with which, when liberated, they would naturally and easily coalesce. The spirit of the age, and an enlightened public opinion, will act, however, with greatly accelerated speed, since the way has been prepared by the abolition of West Indian slavery. The day will speedily come, when the public sentiment of the Christian world shall proclaim freedom in the East. (Applause.) Your voice is a part of that public sentiment. I am confident that it will be heard, both in England and in India. I have recently received a letter from a respectable native friend in Calcutta. He has learned how British philanthropy has been moved in behalf of his suffering native country, and his heart rejoices in the hopes which the formation of the British India Society has created. Its effect cannot fail to be great in aid of your efforts for the extinction of slavery in America, and to procure its termination throughout the world. God grant that men of all nations may stimulate each other in earnest labors to that end. My heart rejoices in the prospect of their going forward in hope and endeavors for the future, forgetting what is past. Forgetting past misunderstandings, and putting aside every extraneous and foreign object, let all advance together to the attainment of your great and common purpose, which demands united and zealous exertions.

Mr. GARRISON inquired of Professor Adam, if the slaves in India were attached to the soil?

Mr. ADAM. They are, for the most part, domestic slaves, in Bengal and in western and northern Hindostan; and, generally speaking, among the native proprietors, to sell such, is considered disgraceful. When, however, men voluntarily become slaves by selling their liberty to their creditors, these may be sold, and are sold, without hesitation. In the South of India, there may be perhaps 200,000 agrestic slaves, who may be disposed of by their masters. The separation of slaves from the soil, is an innovation upon the old customs of the country, introduced by the British Government. Previous to the establishment of the British power, these slaves were *adscripti glebæ*. But for arrears of revenue, and in the process of executing the decrees of the India courts, the practice of separating them according to the dictates of interest and convenience, was introduced, and has greatly increased. A knowledge of all these things might be made to tell most powerfully against the East India Company.

Mr. CHILD inquired to what reasons it was to be attributed, that the apprenticeship act did not take effect in India, as was at first supposed?

Mr. ADAM. The rule is, that no act of the Imperial Parliament shall apply to it, unless India be especially mentioned. The last Charter act to the East India Company expired in 1833; and in the renewal of the act at that time, there was an order or recommendation that an inquiry should be instituted into slavery in India, and that it should be extinguished as speedily as possible. This provision of the Imperial Parliament has been neglected. Inquiries may perhaps have been made, but nothing at all has, up to the present time, been done.

Mr. CHILD. I recollect to have heard it stated, that a clause in the act of 1833, securing the abolition of slavery in India, did actually pass the Commons, but was thrown out in the House of Lords.

Mr. ADAM. That was done by the Duke of Wellington's amendment, which changed the time specified to an indefinite period; 'so soon as such extinction shall be practicable and safe.'

Mr. GARRISON. I recollect to have heard Mr. O'Connell say in Exeter Hall, that by a clause of five lines, more than a hundred millions of British Indian subjects had been emancipated. I believe it was not until two or three years afterwards, that British abolitionists found, to their surprise, that it was not so.

The eulogium just passed upon our beloved friend, GEORGE THOMPSON, fell gratefully on my ear. Indeed, that name can never be mentioned among us, without exciting the deepest emotions of affectionate admiration. GEORGE THOMPSON always has made himself a martyr to the interests of his race. After the emancipation of 800,000, in which his gigantic efforts were so greatly instrumental, one would think he might have sought repose. Not so. He can never pause while a bondman remains on earth. He has now a field where his mighty energies will be tasked to the uttermost. I have been unable to read his recent powerful lectures on this subject, without feeling pangs of horror take possession of my soul at the scenes and the facts they reveal. There is a broad and beautiful region,—populous and fertile, and blessed with the bounty of nature in her most lavish mood; and yet its inhabitants are perishing—perishing by the 100,000, of famine!—ground to the dust under British exaction—their all, —even themselves, seized upon and sacrificed. I beg leave to give notice, Mr. President, that the Lectures of Mr. Thompson on British India are now in the press, and will soon be ready for sale, at the low price of 50 cents per copy: and I hope that all who feel an interest in the abolition of American slavery, as well as of slavery in India, will take the first opportunity to read them. It will show them how intimately the labors of abolitionists throughout the world are connected. If the British cotton market can be supplied from India, there will be an end of American slavery.

Mr. MELLEN expressed the opinion that the operations of the British India Society would powerfully re-act upon the system of American slavery, and presented some statistics and papers of the British India Society in support of that opinion.

The resolution was unanimously adopted.

Value of Freedom.

A great parade is made about the money value of the slave interest; but it were easy to show that it is but as dust in the balance, in comparison with the money value of free labor and enterprise. The boasted 'twelve hundred millions of dollars,' comprising nearly all the moveable capital and almost one-half of the entire assessed value of thirteen States, is not double the assessed value of property in the single State of New York. By the official reports we learn that the assessed value of the real estate in the State of New Yotk for the year 1839 is upwards of 520 millions, and the personal estate 132 millions. The total assessment, as corrected by counties, is $654,224,017. Were New York to raise money by bond and mortgage to the amount of one-half the assessed value, she could buy out the State of Virginia, with a territory half as large again as her own, land, negroes and every thing else, and make it a free republic like herself. And considering the commercial, political and other advantages which New York would gain by the change, we do not know but it would be a good speculation, in a business view alone. At any rate, it is plain that the power of the slave capital arises from its union and not from its amount. Were the two free States of New York and Pennsylvania as well united for the single object of securing the interests of liberty, as the thirteen slave states are to advance the interests of slavery, the 'twelve hundred millions' would at once be neutralized. But alas! the delusive phantoms of 'southern trade' and 'party ascendancy' keep these two and all the other free States chained to the chariot wheels of a base CALIBAN that delights to insult its ignoble victims with contempt and kicks, at the same time that it gloats in their eager homage.

The 'twelve hundred millions' estimate was made a year and a half ago. We do not believe that the present money value of the whole slave property is equal to the money value of the State of New York, if both were to be brought to the hammer.—*Emancipator.*

CHIVALROUS—*Very.*—The Washington correspondent of the American Citizen relates, Jan. 16, a very characteristic incident respecting the celebrated Waddy Thompson, the man who once frowned down John Quincy Adams, and who withdrew the Previous Question on Mr. Francis Granger's particular and somewhat pointed reference to chivalry.

WASHINGTON, January 16, 1840.

Dear Sir—I should have added to my communication of yesterday, that immediately after Mr. Waddy Thompson had concluded his valorous speech against northern fanatics, he stepped out of his seat into the walk, back of the seats within the Assembly Chamber, and commenced an attack upon the Reporter for a southern paper, struck him, and wrung his nose, and before the Reporter had time to collect himself, Thompson sprung back within the bar, and took his seat securely among the members. The Reporter went immediately with some of his friends to his boarding house after his weapons, declaring he would shoot him, but before he returned the house adjourned.

MR. BRADBURN'S reply, on Wednesday last, to Mr. Dexter, who had gone out of his way for the sake of sneezing at 'the *person* from Nantucket, was thought by some to be too personal and severe, but considering the circumstances, was perfectly justifiable, and worthy of that bold, honest, independent defender of human rights.—*Lynn Record.*

In reply to the question, 'Who is the oldest printer in Boston?' The Boston Courier says, 'We answer—Benjamin Russell. His apprenticeship commenced in August, 1775, with Isaiah Thomas of Worcester; but he had learned of his uncle to set types several years before that.'

THE LIBERATOR.

BOSTON:

FRIDAY MORNING, FEBRUARY 14, 1840.

A New and Valuable Work.

DESPOTISM IN AMERICA; *or an Inquiry into the Nature and Results of the slaveholding System in the United States. By the Author of 'Archy Moore.* Boston: *Whipple & Damrell.* 1840. *pp.* 186.

It is among the authentic confessions of southern slaveholders, that the literature of the world is against that system of despotism, which, in the facetiousness of their insanity, they style the corner-stone of our *republican edifice*, and to which they cling far more tenaciously than to life. It is not less true, that a very considerable portion of that literature is entirely composed of anti-slavery materials, the value of which to mankind, in their future struggles for freedom, cannot be estimated. Within the last six years, millions of tracts, pamphlets and books, on the subject of slavery, have been printed and circulated in this country—to say nothing of what the abolitionists of England have achieved in the same way—and the number is augmenting in a geometrical ratio annually. Some fifteen or twenty presses are in almost ceaseless operation, devoted exclusively to the one great question of negro emancipation! Though the list of anti-slavery publications is already greatly extended, 'the cry is still, they come!' Nor is the market glutted, nor the demand for them abating. Nor is the subject upon which they treat either hackneyed or exhausted; for 'the half has not yet been told'—and whilst there are hearts of flesh to be found among men, they must ever be deeply affected in view of suffering humanity.

It would seem, at this late day, after so much has been written on the same topic, almost impossible for an author to present any thing new, in reference to the slave-system at the South; but the author of 'Despotism in America' has struck out his own path, and, by his strong analytical powers, his remarkable insight into the nature of despotism, his philosophical reflections, his startling illustrations of CAUSE and EFFECT, his graphic delinentions of southern manners and morals, completed a volume which will be read with profound interest on both sides of the Atlantic. A copy of it should be immediately placed in every anti-slavery library. Its style is pure, elaborate, terse; its presentation of the subject, forcible and clear; its reasoning, sagacious; its facts and inferences, indisputable; its observation of the condition of the south, accurate and minute. Doubtless it will be read not only by abolitionists, but by a class of society among which abolitionism has as yet made little progress. It is another presentation of 'SLAVERY AS IT IS,' in some of its most prominent aspects,—unaccompanied by declamation, by any attempt to proselyte, or by any anti-slavery profession. The author seems to say—My work speaks for itself. Its portraiture of slavery is so true to life, no man can deny it. If, after reading it deliberately and candidly, any man can remain unmoved in view of the horrible, yet legitimate effects of slavery upon the oppressor and the oppressed—if he be not satisfied that such a system is at war with the safety, virtue and prosperity of the nation, and therefore ought to be immediately put down—he must be dead to the claims of humanity, or incapable of understanding an argument.

With all our anti-slavery reading, we have been peculiarly impressed and considerably instructed by the manner in which Mr. Hildreth has performed his task. We are particularly pleased with the arrangement of his work. It is divided into Chapters and Sections, each unusually succinct, and all elucidating important points. The first chapter is on the relation of master and slave, and the others on the political, economical and personal results of the slaveholding system. Every paragraph, every sentence, is directly to the purpose. There are no digressions, no flights of fancy, no parenthetical clogs. He is a rare preacher, who sticks to his text; and not less rare is the author, who knows precisely what he has to say, *and when he has said it.*

We call the attention of southern men to this book, in the cont

Military Conscription.

It is one of the professed objects of a free government to secure freedom of conscience to its citizens. By the Constitution of this Commonwealth, every citizen has a right to worship God, according to the dictates of his own conscience, without molestation or hindrance. The legislation of the State shows that neither the people nor their representatives have been able to apprehend the meaning of this language; for conscience is not, and has never been fully protected in its free exercise. Nay, conscience is treated with great indignity and oppression—compelled to pay a fine, or go into prison, on account of its existence. If a man avow that it is his conviction, as a follower of the Prince of Peace, that he cannot innocently 'learn war any more'—that he is bound not to slay but forgive enemies—that he ought never to bear arms as a soldier, but always to 'lead a quiet and peaceable life, in all godliness and honesty'—he is set down in the Statute Book as a dangerous person, who must annually be mulcted of a certain amount of money, or sent to jail, for entertaining such treasonable opinions—except he be a Quaker! If a Baptist or Methodist presume to have conscientious scruples about being 'armed and equipped, as the law directs, for military duty,' he is treated as a criminal or a hypocrite; whilst a member of the Society of Friends is recognized as a good citizen, and allowed to go free. Undoubtedly our fathers meant something by the words 'freedom of conscience;' and whatever difficulty there may be in arriving definitely at their precise meaning, there is no man in his senses who will pretend that they were for graduating the rights of conscience by the color and cut of a man's clothes, the breadth of his beaver's brim, or the plainness of his speech. Yet so stands the law in Massachusetts! And every year, numbers of estimable, pure-minded and peaceable citizens are dragged from their homes and families, like felons, and confined in cells, because they adopt the same views of military parades as are entertained by Friends! Can any thing be more preposterous, more outrageous, ay, or more *unconstitutional*? We say unconstitutional, because it is contrary to the spirit and letter of the Constitution: and we marvel that the militia law of this State, in this particular, has not been tested as to its constitutionality, long ere this, by an appeal to the Supreme Court. There never can be a clearer case. No sect, as such, has a right to enjoy greater liberty of conscience than another, or to be granted unusual indulgences. What is worthy of punishment in one, cannot be treated as innocent in another. Whilst we rejoice in the exemption of Friends from military fines and duties in this State, we call upon the Legislature, in the name of equal rights, to extend that freedom to *conscience* which is now given to a *sect*. We are happy to say, that we have heard it is the intention of the military committee, at the present session, to report a bill, in which all persons who are conscientiously opposed to bearing arms shall be exempt, without regard to sect. Such a measure would be wise, magnanimous, popular. If this be not done, the old Commonwealth shall yet be rocked to its centre on this subject. If the political parties do not wish to be harassed by a *peaceful* 'agitation,' that shall unite together (irrespective of party names) a portion of their own members in order to obtain equal rights, let their representatives forestall such a movement by granting to conscience equal and exact justice. Is it to be tolerated that such men as Samuel J. May, Edmund Quincy and David Cambell are to be fined or imprisoned, merely because agreeing with Friends as to the sinfulness of war, they are not members of the Society? We are persuaded that it is only for the Legislature calmly to examine this subject, and they will do what is right in the premises.

We have placed on our last page, a petition which has been sent to the Legislature by David Cambell, in which he sets forth that 'he has been the *third* time incarcerated within the walls of Leverett-street jail; because, deeming the military training, and the payment of an equivalent by fine for not training, inconsistent with Chrisdian duty, he has refrained from the same.' It is drawn up in an excellent spirit, and shows, at a glance, how unequal and oppressive is the present militia law. Are there not others who will also immediately petition the Legislature on this subject? The question is a very simple one:—Shall that be given to a sect (the Friends) as a privilege, which belongs to conscience as a right? Either the act of conscription must be no respecter of persons or sect, or make provision for the relief of conscience wherever it is found to exist in cases appertaining to the military service.

On the same page we have inserted a letter from one who is now suffering imprisonment for conscience' sake, in the County Jail at Hartford, Connecticut. By the law of Massachusetts, a military fine is liquidated by imprisonment for the space of six days; but it appears from the letter of Mr. Stearns, that, by the law of Connecticut, no provision is made for the relief of those who cannot conscientiously pay such a fine. They must either pay it, or be imprisoned for life, or at least until they can procure the pardon (!) of the Executive! If—as we suppose—the Friends are allowed in Connecticut to enjoy their rights of conscience without molestation, the case assumes a still more aggravated aspect. Imprisoh a man on account of his pacific principles! And in a State boasting of its republicanism and christianity! And because he is, peradventure, connected with the Congregational or Methodist denomination, and not with the Society of Friends! There is a specimen of enlightened and righteous legislation, in the nineteenth century of the Christian era—in 'the land of the free and the asylum of the oppressed!' Tell it not in Burmah! publish it not in the streets of China!

Our persecuted friend, (whose integrity of mind is worthy of all praise,) requests us to give our opinion as to the morality of the act of paying a military fine on the part of those who are religiously opposed to the military system. The question is a very important one, in respect to which a diversity of opinions prevails among the friends of peace. Below is our reply to the letter of Charles Stearns, written in great haste, yet expressing the settled convictions of our own mind. If the view of the question which we have taken is erroneous, we shall be glad to be corrected by any correspondent; and for this purpose we invite a discussion in our columns.

—

BOSTON, Feb. 10, 1840.

MY DEAR BROTHER:

In the midst of pressing engagements, I hasten to reply to your letter of the 31st ultimo. Deeply do I sympathize with you in your present situation, and strong is my admiration and love for you as one desirous to have a conscience void of offence toward God and man, and breathing nothing but peace and goodwill to all the human race. I know, by experience, that, though a jail is not a desirable residence as a matter of choice, nevertheless,

'Stone walls do not a prison make,
Nor iron bars a cage'—

for the spiritually enfranchised soul is not to be trammelled by such devices. He whom Christ makes free, can never be bound, except bodily; and though his body be confined, he is still free indeed.

I will not stop to say what I think of the barbarism and tyranny of Connecticut, in trampling upon the rights of conscience, and consigning to prison such of her citizens as believe that they are forbidden by the gospel to do military duty. Afterages will look upon this matter with astonishment. It is the opprobrium of the nineteenth century.

You inquire, what my opinion is, in regard to its being right or wrong to pay a military fine, for not doing military duty; and whether it is not a compromise of principle to pay such a fine.

I answer, first, that the friends of peace are by no means agreed on this point; some believing that they may pay the fine, without doing wrong—and others, that it would be an abandonment of principle for them to do so. It is obvious that no one man can determine for another what is wrong. 'Let every man be fully persuaded in his own mind.' Let us be careful to give heed to what conscience may seem to dictate; but let us also aim to have an enlightened conscience, that we may not err in obeying it.

Without designing to go into an extended argument at this time, I would say, that in the application of the principles of peace to existing customs and governmental requisitions, there will doubtless often difficulties occur to perplex the mind, as to what really is or is not a violation of those principles. Still, if we have a sincere desire to know the truth, and seek the guidance of the Spirit of Truth, I think we shall not be long in discovering the path of rectitude.

Again. As for myself, though I was for a time of a different opinion, I see no reason why a military fine may not be paid, as well as any other exacted by a government based on physical force. If I refuse to bear arms—if I will not procure a substitute—if I bear an open and uncompromising testimony against the military system—I do all, in my opinion, that is required by Christianity. In paying that which is exacted of me, in consequence of my refusing to train, I by no means assent to the justice of the exaction, but act in the spirit of the precept—'He that will take thy coat, let him have thy cloak also.' In parting with my goods, unresistingly, whenever they are demanded by government, I may suffer wrong, but I do no wrong to others. I shed no blood, but am known to be opposed to its being shed by my fellow-men. If the government take my money, and with it hire others to do the work of butchery, mine is not the responsibility. The government is doubly guilty: first, in exacting the money—and, secondly, in perverting it to such a horrid use.

You say—'I consider the imprisonment as a punishment for not paying the fine, not for refusing to do military duty.' I do not see any clear distinction in this view of the case. The law presents three alternatives, every one of which is equally unjust. First, do military duty—or, second, pay so much money—or, third, go to jail. The cause of your imprisonment is, primarily, *your refusal to train*. Remember that almost all the duties and taxes levied by government are absorbed in supporting the army and navy, and upholding the arm of violence. If, in paying a military fine, you countenance the militia system; then, in paying your ordinary taxes to government, you sanction its rightful authority, and are responsible for its acts. But, I conceive, it is not so. In neither case do you *necessarily* manifest your approval. You submit to pay tribute, be it ever so unjust, or for whatever purpose it may be used by government—in accordance with the injunction of the apostle—'not only for wrath, but for conscience sake.' This is gospel nonresistance. At the same time, you bear your testimony against whatever is sinful in the government or the people, at whatever peril to your person or property.

You illustrate the subject by a reference to the theatre—and ask, whether a christian could pay a fine for refusing to attend it, without committing sin. I answer, as before, that, in paying the fine, he does not sanction either the theatre or the extortion. *He submits to be robbed.* If he should attempt to compare the acts of government with the gospel, he would find that they are nearly all of them wrong, and that the government itself is hostile to the dominion of the Son of God. Now, what shall he do? To sustain it directly, he cannot. Its offices, its honors, its powers, he will not share. Yet, if it demands his property, he will part with it, rather than *seem* to be rebellious.

Jesus, the Messiah, was a true non-resistant. He came expressly to set up a kingdom that should break in pieces and destroy all others. Yet he paid tribute, and also caused his disciples to do so, to a tyrannical, bloody, idolatrous government. In this respect, as well as in many others, I think he 'left us an example that we should follow his steps.' Who will say, that, in paying this tribute, he sanctioned or made himself responsible for any of Cæsar's doings? And if *he* could pay money that went to support not merely 'a theatre,' but gladiatorial shows, armed and bloody resistance to evil, and gross idolatry, may *we* not pay the exactions of the American government without doing wrong, or participating in its sanguinary proceedings? Provided, of course, that we make it manifest to all, as did the Saviour, that we belong to a kingdom which is not of this world—that we are willing to suffer the loss of all things that we may win Christ—that our treasure is not on earth, but in heaven—that we desire the forgiveness, and not the punishment of enemies.

My sheet is full, and I must stop. If I have written anything that may serve to enlighten or relieve your mind, I shall be glad. Honoring you greatly for the reverence which you are disposed to pay to duty and conscience, I remain,

Your sympathizing brother,
WM. LLOYD GARRISON.

'The Confounded Woman Question.'

The editor of the Abolitionist, in specifying 'some things' which he is 'happy to perceive' in the proceedings of the Massachusetts A. S. Society, at its recent anniversary, says:

The old society, after all, shrinks back from tethering itself to the 'millstone' of the *woman-reform*. It has too much 'decent respect' for immemorial Christian usage, or else the women have too much respect for that and themselves, to allow the aforesaid *reform* to be carried out on the anti-slavery platform. *There is barely enough of the thing left to cover a judicious retreat.* We recognize in the proceedings the names of only three women, Mrs. Child and Mrs. Chapman who were placed on the business committee, and Sarah C. Sanborn who spoke on the question of weekly contributions. The *officers* for the ensuing year are *all men*. We are really encouraged to hope that on this score there will be nothing in future to divide the abolitionists of Massachusetts.

The above proves that the editor of the Abolitionist is either grossly and inexcusably ignorant of the past history of the old Society, or that he is dishonest enough to make a deliberate attempt to deceive the public. This, we know, is plain talk; but not plainer than the times and the occasion demand. 'There is barely enough of the thing *left* to cover a judicious *retreat*.' Indeed! and what is the ground of this sweeping assertion, what the evidence of this mighty 'shrinking back' from self-destruction, which has so 'encouraged' the 'hopes' of the Abolitionist? Why, only *two* women were placed on the business committee, and only one of the same sex opened her mouth, contrary to the directions of St. Paul and the 'brotherhood.' This, bro. Wright gravely assures us, encourages him 'to hope that on this score there will be nothing in *future* to divide the abolitionists of Massachusetts.' Now it is well known, that so far from having shrunk back or retreated from any position previously assumed, the old Society has ☞ NEVER, UNTIL THE LATE ANNIVERSARY, ☜ (held *eight months after the secession of those who formed the new organization,*) placed a woman upon any committee whatever! And this, we are told, is 'judicious retreat'! If this 'retreat' *forward* excites the hope that there will be no division on the subject *hereafter*, we ask what apology has the Abolitionist and its party to offer for their efforts to disturb the harmony of our ranks by means of this topic, long *before* the retreating step was taken? An answer to this question will throw additional light upon the *honesty* and *sincerity* of those who constitute the new organization.

As to the covert sneer of bro. Wright at Mrs. Child, Mrs. Chapman and Miss Sanborn, as having less self-respect than those of their sisters whose names do not appear in the proceedings of the Society, it will doubtless pass for what it is worth among the band of high-souled women who attended our anniversary.—J.

GOV. MORTON. An extract from Gov. Morton's message, urging the repeal of the license law, may be found on our outside. It is highly discreditable to his head and heart; and the repeal of that law, by the legislature, is an act of political profligacy to promote party purposes—the triumph of rum-distillers, venders and drinkers——for a time!

Second Edition of Archy Moore.

The Slave: or Memoirs of Archy Moore. Second Edition. Boston: Whipple and Damrell. 1840.

This work needs no recommendation from us to give it a wide circulation. It has been read by thousands with an interest more intense and thrilling than has ever been excited by a perusal of any of the works of Scott, Maturin, or Bulwer. We do not use extravagant language. Archy Moore is not a creature of fiction; nor is the story of his wrongs the offspring of a heated imagination. Romance has nothing half so horrible as the reality of American slavery. Here we see the curtain rolled up, and the secrets of the prison-house made naked to the eye. How shocking is the developement! It causes the cheek alternately to pale with horror, or flush with indignation, and the heart to swell and sicken.

'Ye who would know what evils man can inflict upon his fellow without reluctance, hesitation, or regret; ye who would learn the limit of human endurance, and with what bitter anguish and indignant hate the heart may swell, and yet not burst,—peruse these Memoirs!'

This portraiture of American slavery is drawn by a master-hand. The likeness is perfect—the coloring true to nature. The author has had no occasion to tax his inventive powers, in order to make a demon; for 'truth is stranger than fiction'—and the truth on this subject is terrible indeed.

The authorship of Archy Moore has been attributed to various persons; but it now appears that it belongs to RICHARD HILDRETH of this city, a young and talented member of the bar, who has just given to the public a work of even still greater value and importance, written in the same elegance and power, namely, 'DESPOTISM IN AMERICA.' Mr. Hildreth has resided at the south, and can testify, therefore, not only to what he has heard, but to what he has seen with his own eyes.

Soon after this work made its appearance, it was gravely objected to by the Executive Committee of the American A. S. Society on the ground of its being a fictitious narrative! Even if it were so—even if all its incidents were feigned, and nothing of the kind had actually occurred in the order that is stated—still, it would not, in our opinion, affect its value or interest; because it does not overstate, it does not fully describe, the wretched condition of the slave population, and the demoralization of southern taskmasters. But the author assures us that his characters are all drawn from life, and only so far veiled as to prevent their personal identity His object was not to paint slavery in all its horrors, but to exhibit it in a manner, which, while it fell far short of the reality, would strongly affect the humanity and moral sense of the country, without being liable to the charge of exaggeration. No one, in reading the parables of the Saviour, supposes that he was narrating what had actually occurred; yet they are none the less instructive or valuable on that account.

It has also been objected to this work, that it contains some passages which are offensive to good taste. It may be so—so is the slave-system, root, branch and fruit. But this is not a question of taste. How can so just an idea be formed of southern manners and morals as by giving an ordinary specimen of them? The land mourns by reason of swearing and licentiousness at the south; and if the recital of one or two cases of slaveholding wickedness is shocking to the mind, how ought we to be filled with horror, in view of the whole system!

The following extract from the work—now that Congress has again basely bowed the knee to Baal—is peculiarly *apropos* at the present time. Archy's master dies, and he and the other slaves are purchased by one of a slave-dealing firm, whose head quarters are at the city of Washington. With iron collars about their necks, and fastened together by a heavy chain, they pursue their wearisome journey. Archy moralizes in the following strain:

'I will not dwell upon the tedious monotony of our sufferings and our journey. Suffice it to say, that after travelling for several days, we crossed the noble and wide-spreading Potomac, and late at night, began to enter the federal city. Perhaps I ought to say, the place where the federal city was to be,—for Washington, at that time, seemed only a straggling village, scattered over a wide extent of ground, and interspersed with deserted fields, overgrown with bushes. There were some indications, however, of the future metropolis. The Capitol, though unfinished, was rearing its spacious walls in the moonlight, and gave promise of a magnificent edifice. Lights gleamed from the windows. The Congress perhaps was in session. I gazed at the building with no little emotion. 'This,' said I to myself, 'is the head quarters of a great nation, the spot in which its concentrated wisdom is collected, to devise laws for the benefit of the whole community,—the just and equal laws of a free people and a great democracy!'—I was going on with this mental soliloquy, when the iron collar about my neck touched the place from which it had rubbed the skin; and as I started with the pain, the rattling of chains reminded me, that 'these just and equal laws of a free people and a great democracy' did not avail to rescue a million of bondmen from hopeless servitude; and the cracking of our drivers' whips told too plainly that within a stone's throw of the Temple of Liberty—nay, under its very portico—the most brutal, odious and detestable tyranny found none to rebuke or to forbid it. What sort of liberty is it whose chosen city is a slave market?—and what that freedom, which permits the bravado insolence of a slave-trading aristocracy to lord it in the very halls of her legislation?'

Hitherto, the high price of the work, in two separate volumes, impeded its circulation; but not being put in one volume, and afforded at the low rate of fifty cents, we hope it will find numerous and eager purchasers.

REV. J. D. BRIDGE. This individual is the Methodist minister of Duxbury. On the motion of some one, who, it appears, was not correctly informed as to his position, he was appointed a Vice President of the Massachusetts A. S. Society. He has written us the following letter, from which it appears that, in regard to the old and new organizations, he is not prepared to blow, either cold or hot.

DUXBURY, Feb. 6th, 1840.

WM. L. GARRISON:

DEAR SIR,—I perceive by the last Liberator, that my humble name is in the list of Vice Presidents of the Massachusetts Anti-Slavery Society, elected at its last annual meeting However grateful I may feel for the respect thus shown me by your Society, I must respectfully decline the honor of being reckoned one of its officers, and for this reason among many others not necessary to mention—I *am not a member* of any State Anti-Slavery organization, not even by being connected with an auxiliary. Last year, I was a member of the Hampden County Society, but since I have removed from that part of the State, I understand the H. C. S. has changed its character by going over to the *new organization*; and if so, I am left without the pale of Anti-Slavery Societies.

While the two State Societies in this Commonwealth retain their present *hostile* attitude towards each other, I do not feel disposed to connect myself with *either* of them. I find enough to do to fight the American MOLOCH, without discharging the contents of the 'weapons of my warfare' upon my fellow-soldiers in the anti-slavery cause,—a cause on which is expended the purest emotions of my heart. To any and every man, who spends his time, talents and money in 'pleading the cause of the dumb,' and not in pulling down or exclusively building up any particular organization, I can give the right hand of anti-slavery fellowship,—I can bid him go on in the name of God and prosper. *Equal rights, freedom of thought, speech, and action,* is a doctrine which has taken deep root in my soul, and all I ask in this enterprize is,

'The favor *I* to others show,
That favor show to *me*.'

Yours for the slave, forever,
J. D. BRIDGE.

IMPORTANCE OF A PROVISO. Rev. Luther Lee, in a communication in the last Abolitionist, says—'The Executive Committee of the Mass. Abolition Society have approved of the plan of relieving the American Society, and have *pledged* the specified amount, PROVIDED *it can be raised beyond what is necessary to meet their own liabilities.*' This reminds us of a dialogue between a stern father and his truant son. 'Joseph, how many rails have you split to-day?' 'Why, father, I should have split five, *provided* I had completed the two I have been at work upon, and three besides.'—J.

Emigration to British Guiana.

We find ourselves unexpectedly so much crowded for room in our present number, as to be unable to make any extended remarks upon this interesting subject. We shall try to do justice to it hereafter. One thing we wish to premise—and that is, that any scheme which seeks to effect a separation of the white and colored population of this country, by emigration or colonization, we shall ever strenuously oppose; nor do we believe there is any power, short of that which is almighty, can ever make it succeed. But with regard to the advantages which are held out, in Guiana, to such colored persons as wish to better their fortune elsewhere, we consider them to be better than are presented in any other portion of the globe. We think Guiana is decidedly to be preferred to Trinidad—though, in either colony, emigrants may do well.

On the evening of the 4th inst. the colored citizens of Boston were ably addressed by Mr. Richard Hildreth, in the Belknap-street meeting-house, explanatory of the state of things in Guiana, and presenting in an interesting manner such inducements as are held out to persons to emigrate to that colony. He was followed in some remarks by Mr. Carbery, the agent of the 'Immigration Society,' recently established in Guiana, a highly accomplished gentleman, and one who has long espoused the cause of the laborers in Guiana. What impression was made upon the minds of the audience, we have not ascertained. A pamphlet has been drawn up and printed for gratuitous distribution by Mr. Carbery, giving an account of the situation, extent, geographical features, climate, soil and productions of the colony—the form of government, administration of justice, civil divisions, population, social equality—the special laws for the protection of laborers and emigrants—the taxes, military duty, religious instruction, education—the demand for labor, kinds of labor, wages—the offers made to emigrants from this country, &c.

Mr. Carbery offers to transport, from the U. States to British Guiana, *free of any expense to themselves*, together with their baggage, all such sober and industrious free colored people as shall see fit to embrace this opportunity to relieve themselves from the disabilities and disadvantages under which they now labor. Mr. Carbery is also authorised to guarantee to all emigrants, who may accept his offers, maintenance at the colonial expense, and comfortable and commodious lodgings, until they shall succeed in obtaining such employment as they may prefer. They can work for whom and on what terms they please.

Mr. Carbery is now in Boston, but intends to proceed immediately to New-York, Philadelphia and Baltimore, for the purpose of establishing Committees of Emigration in each of those cities, whence persons desirous of emigrating may obtain all necessary information. The address of those Committees will be published in the principal newspapers, and due notice will be given of the intended sailing of vessels with emigrants. Persons with families desiring to emigrate will meet with particular encouragement, but no person of good character will be refused a free passage.

Annual Meeting of the New Jersey Anti-Slavery Society.

The annual meeting of the New Jersey Anti-Slavery Society was held at Trenton on the 29th ult. It appears that the managers of the City Hall, after granting a written permission for its occupancy, very unhandsomely retracted their consent; and that, in consequence of this, the meeting was held in the State House. The Emancipator says—

About 50 members were present, representing more than half the counties in the State. A. N. Dougherty, Esq. the President of the Society, was in the Chair, and Joseph Parrish, Jr. Secretary. A Committee of business was appointed, a vote passed inviting all persons present who were in favor of immediate emancipation to unite in the proceedings, a committee raised to prepare a memorial to the legislature, and sundry resolutions discussed and adopted, chiefly bearing on the slave laws and usages of New Jersey. Many citizens looked in to see what was going on, and during the latter part of the afternoon, many members of the legislature were present to hear the discussions. Every thing was harmonious, quiet, and creditable during the afternoon, and the highest hopes were raised respecting the evening. But the result may be learned from the following letter, copied from the Newark Daily Advertiser.

Correspondence of the Newark Daily Advertiser.

TRENTON, Jan. 30, 1840.

As it is possible that exaggerated statements may get abroad concerning the occurrences at an Anti-Slavery meeting here, I send you a brief history of the case, as the proceedings attracted my attention throughout. The good people of Trenton had never been edified with the sight of an Anti-Slavery meeting. It was not known that there was a single abolitionist in the place, and their ideas of these people were entirely drawn from the newspapers. When the papers gave notice that the New Jersey Anti-Slavery Society was coming here on the 29th, to take bodily possession of the State House, many of us hardly knew what to make of it. It is said that they had obtained a written permission to hold their annual meeting in the large and elegant saloon of the new City Hall, but afterwards, so many citizens thought 'it wouldn't do,' that the permission was withdrawn.

Through the politeness of Gen. Rossell, who has, however, no sort of connection with it, the society obtained admission to the Supreme Court Room in the State House, where the meeting commenced at 2 o clock, P. M. A number of respectable looking people were in attendance, including, of course, a goodly sprinkle of quaker bonnets, with placid and kindly faces beneath them. Your townsman, ALEXANDER N. DOUGHERTY, was in the Chair, and the proceedings went forward with decorum, many gentlemen of the place looking on to see what sort of a demonstration a real live abolition meeting might be!

At the close of the afternoon sitting, it was announced that Mr. BIRNEY and H. B. STANTON were to occupy the meeting with addresses, and the public generally were invited. Accordingly, Messrs. 'the public' did attend, but not so much to hear as to be heard. No sooner did Mr. Birney begin to speak, than 'the public' began to bellow in the discordant tones of a many-headed monster, so as effectually to drown the voice of the speaker. If he stopped, they did; but whenever he resumed, they resumed. No symptoms of violence were exhibited by either party, and about 9 o'clock an adjournment was voted, till 9 next morning. After the abolitionists had retired, the other party was organized, by the appointment of a chairman, &c. Several resolutions were passed, and they also adjourned to 9 o'clock at the same place.

A little incident which took place while the meeting was coming together may show the quality of some of the 'friends of the Union,' as one of the parties styled themselves. In crossing the street to the State House, one stout looking fellow was so filled with the *spirit* of union that he couldn't keep his legs, and fell into the mud. Springing up, he cried out, 'I'm for Jackson yet, but no nigger!'

As the morning opened, the streets were found placarded with a summons of the following tenor—

'HUMANITY!

'The citizens of Trenton are requested to attend a meeting to be held at the State House in the Supreme Court Room, THIS MORNING: Thursday, Jan. 30, at nine o'clock. ☞ To consider the wants of the *suffering poor*.'

The above notice, of course, drew together a large multitude of people. They were addressed for nearly an hour by Joseph A. York, Esq. after which a collection was taken up, amounting to $8,00, for the poor! The abolitionists, finding the court room closed, and the Hall occupied, very coolly came to order on the steps of the State House, where they elected the officers of their State Society for the ensuing year, adopted a memorial to the Legislature respecting the slave laws of New Jersey, and another praying that all peaceable meetings for lawful purposes, may be protected as religious meetings now are, and then retired to the parlor of the hotel where some of them had put up, and there they spent the day without interruption in such proceedings as they deemed conducive to the furtherance of their objects, and then quietly adjourned.

The open leader of the mob, during the evening, says the Emancipator, was a 'gentleman of property and standing,' whose name we are told was Higby, said to be a man of wealth and an active whig politician.

The Society adopted a resolution on the subject of the present unequal ratio of Federal representation, in which they express the opinion, that from the 4th Article of the Constitution, in connection with the 4th clause in the 9th section and the 3d clause in the 2d section of the 1st Article, it is clear that its framers contemplated a change in the ratio of representation and taxation, after the year 1808; and they present this flagrant and protracted wrong as a just ground for seeking, through the proper channels, an alteration of that instrument.

ELIZUR WRIGHT, JR. Every week our confidence in the honesty and fair-mindedness of the editor of the Massachusetts Abolitionist is becoming more and more weakened. He has fallen to a very low depth. In the last week's number of his paper, he has the egregious folly to charge the Massachusetts Anti-Slavery Society with having virtually backed out, at its last annual meeting, from the 'woman question.' He says 'there was barely enough left to cover a judicious retreat'!!! A more ridiculous assertion, a more brazen perversion of truth, was never uttered. But this is not all. He goes on to make the charge, that 'the Massachusetts Anti-Slavery Society goes for Harrison' as President!! In whatever esteem we may have held him hitherto, we cannot longer entertain a particle of respect for the man who deals in such fictions. We shall examine this matter in our next paper, as well as an editorial article in the same number of the Abolitionist, vile and deceptive in the extreme, respecting the Rev. Jehiel C. Beman.

☞ A friend has communicated to us some 'Observations upon the statements contained in the British Emancipator, of Aug. 21st, 1839, respecting the Maltese, Coolie, Portuguese and German immigrants to British Guiana.' We shall give them an insertion. Also, the proceedings of the quarterly meeting of the Middlesex, Co. Anti-Slavery Society, and sundry communications.

THE ACCOUNT BALANCED. Daniel H. Babcock, of Eastham, has published in the Yarmouth Register his renunciation of the old organization; and in the same paper, we find a communication from John Kenrick, of South Orleans, resigning an office in the County *Abolition* Society, to which he had been elected.—J.

☞ The editor of the Abolitionist thinks that the harmony which prevailed at our late anniversary 'shows the *value* of new organization.' This is much as if a woman who had abused her husband and children, until the peace of the family was destroyed, should 'new organize' by marrying another man, and then point to the harmony and happiness of her deserted offspring and their father, as showing the '*value*' of her criminal conduct! Is there not a striking anology between the two cases? So it seems to us.—J.

☞ The letter of our afflicted friend David Ruggles, published in the Emancipator of the 23d ultimo, shall be inserted without fail in our next number.

INTELLIGENCE.

EMIGRANTS TO TRINIDAD. The ship Metamora left us this morning, in tow of a steam-boat, with colored emigrants for the Island of Trinidad. Quite a ferment was occasioned among them by reports of a returned emigrant who arrived here on Sunday, that those who went out in the former expedition, could not get the wages which had been promised them, and that they were treated little better than the slaves.

On hearing the man's story, two or three families, who had got their effects on board, refused to go. The rest, though not without some misgivings, determined to go and see for themselves.—*Jour. Com.*

THE BOUNDARY TROUBLES REVIVED. Gov. Boggs, of Missouri, has issued a proclamation, in which he dissents from the resolutions passed by the Legislature of Iowa, and adopted by the Clark County Court, to suspend all hostilities till the 1st of July next; he further calls upon all the officers of the State, civil and military, to exercise their respective duties to their full extent, in conformity with the laws of the State. This proclamation will, we suppose, set the conflicting powers in full operation.

DARTMOUTH COLLEGE. Rev. Samuel G. Brown, son of the late President Brown, has been appointed to the chair of Rhetoric and Belles Lettres, vacated by the death of Professor Peabody.

The New Orleans papers announce the death in that city, on the 21st ult. of Gen. Robert T. Lytle, of Cincinnati. Gen. L. was a few years since a member of Congress, from the Cincinnati district, and took a distinguished part in the politics of the country.

An affray took place at Eddyville, Ky. on the 24th ult. between two men, Harrald and Waugh, which resulted in the death of the latter. The large blood vessels of his arms being severed, he bled to death in a few minutes. Harrald has been committed, and is in jail awaiting his trial.

By a report recently made by the Visitors of the Baltimore Jail, it appears that four hundred and eighty nine persons, within the last year, were confined in prison as debtors, and among them two hundred and thirty whose debts severally did not exceed ten dollars, and eight that did not amount to one dollar.

RHODE ISLAND. The Whig State Convention of this State nominated on the 17th inst: For Governor—Samuel W. King, of Johnston. For Lieut. Governor—Byron Diman, of Bristol. The Van Burenites have nominated: For Governor—John Brown Francis, of Warwick. For Lieut. Governor—Nath'l. B. Bullock, of Bristol.

The Exeter News Letter says, three Irishmen, employed as laborers on the Eastern Rail Road, were killed in Hampton, last week, by the premature explosion of a charged rock.

A VIRGINIA SLEIGHING PARTY. Among the sports that snow has brought to the South, the quiet village of Leesburg, Va., was thrown into hysterics the other day, by a mammoth sleigh of great beauty, filled with a party of sixty, accompanied by a spirited band of music, and drawn by ten of Virginia's finest steeds. The whole city crowded the doors and windows to enjoy the novel spectacle as the caravan dashed through the streets.

ONE HUNDRED AND FORTY VICTIMS. It is now known that the number of persons lost on board the Lexington was not less than one hundred and forty.

The winter of 1696 was so severe that sleighs went down the harbor on the ice to the island of Nantasket, now the town of Hull.

The penny postage plan would not appear to operate very well, from the testimony of the Dublin Post Office, where they report a deficiency of £500 per week.

It is said to be the intention of Victoria, immediately after her nuptials shall have been celebrated, and in honor of that auspicious event, to institute an order as a sort of appendage to the order of the Garter, purposely and exclusively for females.

Mr. Cunard's line of steam ships between Liverpool, Halifax and Boston, will commence plying in the month of May. These steamers will keep up a communication, once a fortnight, between Europe and America.

An exchange paper states that in 1680 the town of Hingam paid its taxes in milk pails.

A bill to abolish imprisonment for debt has passed the Indiana House of Representatives, by a large majority.

A bill has passed the Senate of Kentucky, repealing the act in force, prohibiting the importation of slaves into that State.

EASTERN BOUNDARY. The President has communicated to the Senate all the correspondence in relation to the Eastern Boundary question. This question is beginning to assume a more belligerent aspect, but it is to be hoped that the rights of Maine and the honor of the country may be maintained without a recourse to arms.

AN EARTHQUAKE. The last Utica Observer says there was a slight shock of an earthquake felt at Trenton, and some of the adjoining towns in Oneida county, on Thursday evening of last week.

ADVANCE OF SLAVERY. A bill to repeal the law prohibiting the importation of slaves into the State of Missouri, has passed the Senate, and the prospect is that it will pass the House of Representatives. Thus are the patriarchs of the *peculiar institutions* resolved to revive the domestic slave-trade. What a foul disgrace to a land professing republicanism!

STEAMBOAT DISASTER. The steamboat Hermitage, from Nashville to New Orleans, on the 13th came in collision with the Hugh L. White, in the neighborhood of the Harpeth Shoals, and sunk in about ten feet water. She was crowded with passengers, yet only one life, that of a fireman, was lost.

MARRIAGES.

In Montpelier, Vt. on the 4th inst. by the Rev. Sherman Kellogg, C. L. Knapp, Esq. Secretary of State and editor of the Voice of Freedom, to Miss Fanny Carter.

DEATHS.

In this city, Feb. 7, Mr. Daniel Cole, 28. The sudden death of this young man is much lamented by his brother. He was esteemed among those who knew him. He had been absent from his residence about thirty minutes, returned home, paced the room a few times, and fell a corpse, without articulating a word. By a post mortem examination, his complaint was pronounced dropsy of the heart and chest.

At the Island of Chappequiddie, Edgartown, Mrs. Eizabeth Johnson, a respectable woman of color, aged upwards of 100.

At Waterloo, N. Y. 17th ult. Mr. Thomas Balch, 75. During the revolution he fought valiantly under John Paul Jones, and was engaged in the action between the Bonhomme Richard, the Serapis and the Countess of Blessington.

TREASURER'S ACCOUNT

Of Money received into the Treasury of the Massachusetts A. S. Society.

Andover—Weekly contribution, Rebecca H. Foster, Tr.	3,00
Frye Village—cent a week do. Louisa L. Foster,	11,35
Leicester—Samuel May, 2 quarters sub.	5,00
Hardwick—Caroline Newton	50
Phillipston—by Sumner Lincoln, C. C. Bassett,	1,58
Warren—by do. Dr. Carpenter, 1,00; Mr Keep, 33c; a friend 37c;	1,70
Ambrose Goodhue, pledge at annual meeting,	1,00
Brookline—W. Geo. Philbrick, 1,21; Ed. Southwick Philbrick, 1,31;	2,52
Marshfield—weekly con. Elizabeth Lewis, 1,00: Rev. Mr. Palmer, 1,00; weekly con. Miss R. Lewis, 1,50;	3,50
Hanover—by a friend—Elijah Hobart, Tr. 1,00; Jas B. Studley, 1,00; Thos. J. Gardner, 3,00; Hannah Hollis, 25c; Wm. Church, 50c; Abby W. Dwelly, 50c;	6,25
Southboro—collections by T. P. Ryder,	7,95
Reading—Quarterly sub. by Calvin Temple,	16,10
Andover—weekly con. Rebecca H. Foster, Tr.	5,41
New Bedford—do J. Congdon,	5,43
Duxbury—Hon. Seth Sprague, pledge at annual meeting,	20,00
Boston—Mr. Merriam, 15,00; Mrs. Merriam, 10,00; Sarah Sanborn, 50c; Mrs. Merriam, weekly collections, 2,12; M. W. Chapman, do. 5,00; Caroline Weston, do. 1,75; Anne W. Weston, do. 1,50; Sarah Sanborn, do. 3,33; Thankful Southwick, 14,03;	53,23
Lynn—Elizabeth Cobb,	5,00
Andover—John Smith,	200,00
Total,	$349,52

ERRATA. In my last account, 'a friend, 25c,' should have read, a friend, $25,—received at the annual meeting. The name of Mary A. Russell, was misprinted, 'Mary A. Bassett,' and the name of Mary T. Tidmarsh, misprinted 'Mary T. Tidmond.'

HENRY G. CHAPMAN, *Treas.*

Boston, Feb. 8, 1840.

NOTICES.

OLD ESSEX—AWAKE!

A Quarterly meeting of the Essex County Anti-Slavery Society will be held at Lynn, on TUESDAY AND WEDNESDAY, the 10th and 11th of March.

W. L. GARRISON, J. C. JACKSON, S. HAWLEY, and other faithful advocates of the cause are expected to be present; and an interesting meeting may be expected.

Let there be a strong rallying from all parts of the county. Let the men and women of Essex devote these two days to the cause of freedom. Let them, with warm and devoted hearts, come up to this meeting, and, by their prayers and their counsel, stimulate each other to renewed and unceasing exertions in their warfare with oppression. Let them evince that abolitionism has, indeed, 'GONE DOWN' into *their* understandings and consciences, and that they are resolved to do what in them lies to send it '*down*' into the hearts of the oppressors.

☞ Remember the meeting is to be held *two days*. —Ample accommodation will be provided by our Lynn friends.

The meeting will commence on TUESDAY morning, at 10 o'clock, at the CHRISTIAN CHAPEL in Silsbee street, *near the principal Railroad Depot.*

GEORGE FOSTER, *Rec. Sec'y.*

FAIR IN HAVERHILL.

The Ladies Anti-Slavery Society in Haverhill propose holding a FAIR for the benefit of the Slave, on the last Wednesday, 26th of this month. Those neighboring societies, who are intending to give their assistance, are requested to send their articles, as soon as convenient, to the house of Mr. Nathan Webster, Summer-street. M G. WEBSTER, *Pres.*

J. H HEWES, *Sec*

Adelphic

POETRY.

For the Liberator.

JESUS AT MOUNT OLIVET.

'Twas night—and sombre shadows hung
O'er streamlet, vale and hill;
And hushed in slumbers soft and sweet,
A busy world was still.

And Judah's watchful shepherds lay,
Their sleeping flocks beside;
And safely moored, the shallops rode
On Gallilee's dark tide.

Brightly the glorious moonbeams fell
On Olivet's cold brow;
And softly through Gethsemane,
The evening zephyrs blew.

When, lo! a weary wanderer came,—
The man of constant grief;
A burden on his aching breast,
In prayers he sought relief

Behind, his chosen friends he left,
As near his sufferings drew;
Lest they should yield to grief, for well
Their feeble frames he knew.

Humbly he bowed his lowly form
Before his Father's throne;
'Not will of mine,' he said, 'not mine,
But thine, O God, be done!

'Father, O save me from this hour—
But, for this hour, I came;'
And then an angel form appeared,
To stay his sinking frame.

In deeper agony he prayed,
While blood as sweat ran down;
For 'twas decreed, that he should tread
The wine-press all alone.

Thus thrice he prayed, and then returned
To wake his sleeping band;
'Could ye not watch?' he said—'sleep on!
Rise, for the foe's at hand!'

Then in the stillness of the night
Was heard a muffled tread;
And dimly seen, an armed band,
With Judas at the head.

He yielded ('twas the Father's will,)
Obedient unto death;
Sought pardon for his murderous foes,
E'en with his dying breath.

Oh, when afflicting clouds o'erhang,
Or foes my path beset,
I'll think of bleeding Calvary,
And gloomy Olivet.

Newbury. M. J.

For the Liberator.

BOSTON, Feb. 3, 1840.

SIR—I am compelled to admit, that the following suits me better than Watts's. Please insert it in the Virginia Hymn Book. Yours, &c.

WICKED WILL.

SLAVEHOLDERS' HYMNS. NO. I.

God of the South! we bless thy name,
That when our fathers sought this shore,
Not bibles only with them came,
But whips and chains their vessels bore.

With grateful hearts we tune our song
Of praise to Thee, who gave them might
To wield the scourge, secure the thong,
And trample on their brother's right.

We thank thee, standing on their graves,
For their all-grasping love of gain,
Which sunk their fellows into slaves,
For crops of cotton and of cane.

O, may our hearts, like theirs, be hard—
Our ears be deaf at mercy's call—
Lest labor reap its due reward,
And heavenly freedom smile on all.

A DRIVER.

From the Pennsylvania Freeman.

TO THE MEMORY OF DR. FOLLEN.

BY ELIZA EARLE.

Back to its fountains in the heart,
With cold, revulsive chill,
Our life-blood leaps with sudden start,
And agonizing thrill.

Sad vigils now a nation keeps
Above that fearful wave,
Where her lamented Follen sleeps,
Within an ocean grave;

And, as his widowed partner sinks
Beneath th' o'erwhelming blow,
Gently sustains her in the arms
Of sympathetic woe.

With what a burst of grief resound
Yon consecrated walls,
While mirth and revelry are hushed
In Harvard's classic halls.

No garments, deep in slaughter dyed,
No martial conquests won,
Called forth our country's glow of pride
For her adopted son.

But, on the moral battle-field,
Where Freedom's foes are found,
Truth for his spear, and Faith his shield,
He firmly kept his ground.

How closely does misfortune's chain
Unite those hearts in one,
Who find its adamantine links
Bear semblance to their own.

Thus, cast upon our foreign shore,
Strangers to all around,
The suffering sons of Italy,*
In him a brother found.

Nor those alone—his sympathies—
And deeper Heaven ne'er gave,—
Embraced the oppressed of every land,
The exile, and the slave.

High-souled and noble, just and true,
And patriotic thou,
The distant land which exiled thee,
Shall do thee justice now.

And high upon her roll of Fame,
By moral worth endeared,
Her Follen's, like her Spurzheim's name,
For ever be revered.

What though thy form, now cold in death,
In Ocean's depths is laid,
Still to thy memory beloved,
Be fondest tribute paid.

And let a cenotaph be reared,
Beneath Mount Auburn's groves,
Whereon Posterity shall read
The name New England loves.

Our hearts shall be thy funeral urn,
And let thy requiem be
A nation's wail, in sadness borne,
Above Long Island's sea.

*Foresti, Gambardelli, &c. companions of Sylvio Pellico's imprisonment.

SONNET.

Oh thou that holdest in thy spacious hands
The destinies of men! whose eye surveys
Their various actions! thou, whose temple stands
Above all temples! thou whom all men praise!
Of good the author! thou, whose wisdom sways
The universe! all bounteous! grant to me
Tranquillity, and health, and length of days;
Good will towards all, and reverence unto thee;
Allowance for man's failings, of my own
The knowledge, and the power to conquer all
Those evil things to which we are too prone—
Malice, hate, envy, all that ill we call.
To me a blameless life, Great Spirit! grant,
Nor burdened with much care, nor narrowed with much want.

NON-RESISTANCE.

Imprisonment for Conscience Sake.

HARTFORD COUNTY JAIL, (Ct.)
Jan. 31, 1840.

WM. LLOYD GARRISON:

Dear Sir—Although I have not the honor of a *personal* acquaintance with you, yet I trust you will excuse the liberty I take in addressing you at this time, as it is in regard to a subject in which I suppose you feel deeply interested. I wish to inquire, what your opinion is, in regard to its being *right* or *wrong* to pay a *military fine*—for not doing military duty. I have always regarded it as being a part of the system, and that, by so doing, you countenance that system—virtually acknowledging it to be right; and consequently have supposed it to be wrong to pay a fine, and had made up my mind to suffer imprisonment, rather than do it. I have lately had an opportunity to bring my principles to the test. I was fined for refusing to do military duty, refused to pay it, and am now suffering imprisonment in consequence; from which, unlike the Massachusetts law, *there is no release.* I must either pay this fine, or remain here *as long as I live.* Since I have been here, some of my friends have tried to persuade me, that I am in the wrong concerning this matter; that by paying the fine, I do *not* countenance the military system, as I do it unwillingly; I as much countenanced it by coming to jail, as by paying the fine. They say, here are two penalties for refusing to train; you are at liberty to choose between them; and, certainly, you ought to choose the least. I do not see clearly how it can be the same. The law says, do military duty, or pay a fine. If you refuse to pay the fine, suffer imprisonment. I consider the imprisonment as a punishment for *not paying the fine*, not for refusing to do military duty. I might as well train, and say I am forced to do it, and therefore it is not wrong, as to pay a fine and say, I do it contrary to my will, and therefore it is right. There are two things to be taken into consideration: one is, that fines are paid, by those who refuse to do military duty, simply from motives of mere convenience or inclination, not on account of any conscientious scruples; the other is, testimony is required to be borne against something which is not only wrong in itself, but which has been countenanced and practised by those professing to be good, and followers of what is right—and therefore needs to be stronger than if it were merely against a wrong thing. To make this clearer, suppose there is a law of the legislature, requiring every person to go to the theatre a certain number of times in a year, or pay a fine, or refusing to do that, suffer imprisonment, and that this law has been generally complied with, by christians, and all, except sometimes an individual, have found it interfered with their business, and would suffer less in time, and therfore have chosen to pay the fine and not go. Now if an individual ascertains that going to the theatre is decidedly wrong, wholly opposed to the gospel of Christ, and that he cannot do it without committing sin, would he do right to pay the fine? Would that be all the testimony God would require of him—to strongly protest against the whole theatre system, but yet to pay the fine? It seems to me that it would not. This case is somewhat the same here. You are commanded, by law, to directly countenance a system of bloodshed and murder, or pay a fine; and in case you refuse, be imprisoned. This system has always been considered consistent with christianity, and upheld and practised by those professing to be christians; and fines have been constantly paid by those who thought the system right, but yet, merely because it was inconvenient, disgraceful, or something of that kind, to train, have chosen to do this instead. Now if a person, believing it to be sinful to uphold the system, releases himself from it by paying the fine, does he bear all the testimony against it that his God requires of him? Has not the time come for christians to come out, and take a bold stand against such things being considered entirely in accordance with Christ's precepts and example, even if it cost them their lives. I wish for your opinion in regard to these things, not only for my own sake, but for that of others, who may be placed in the same circumstances. If the question was, do military duty, or be imprisoned for life, I think I should not hesitate to choose imprisonment; but whether it is the same to pay the fine, is not so plain. If you could, consistently with your multiplicity of duties, answer this immediately, you would confer a very great favor upon me, as I wish to come to a right decision as soon as possible. It is something of a gloomy prospect for a young man just commencing life, to think of spending it in prison; but I am treated with the utmost kindness, and am as comfortably off as I could wish; and if it is my duty, I am willing to do it.

Yours with great respect,
CHARLES STEARNS.

Military Conscription.

PETITION OF DAVID CAMBELL.

To the Honorable Senate and House of Representatives, in General Court assembled.

Your petitioner, a citizen of Boston, respectfully represents, that since the last session of the Legislature, he has been the *third* time incarcerated within the walls of Leverett street jail; because, deeming the military training, and the payment of an equivalent by fine for nott raining, inconsistent with Christian duty, he has refrained from the same. On two former occasions, his imprisonment (for the same reason) happened during the session of your honorable body, to whom a petition was directly sent, as your records will show.

Your petitioner suffers all this with great cheerfulness, for the sake of avoiding what he views as wrong. Still he is deeply interested to know how long his right of conscience is thus to be set at nought by a statute of this State, while its bill of rights promises to every one the right to worship God according to the dictates of his conscience. Ought not a man to be permitted to *avoid* doing what he considers *wrong*, as well as to worship in the way he considers right?

Your petitioner does not ask to be released from obligation to promote the peace and welfare of the State. He cheerfully recognizes this obligation, and has labored accordingly. But he firmly believes that *moral* power, not physical force, is the great safeguard of right, and the most certain protection of nations and individuals. He feels bound to devote his whole energies to the moral, physical and mental elevation of his race. While thus contributing to the common welfare and common safety of man, he asks, shall he be annually seized and thrust into prison, for no other reason than his seeking to have a conscience void of offence toward God and man?

So benign has been the influence of the Gospel upon the people of this Commonwealth, hitherto, and so prevalent the principles of personal right, that a respectable number of citizens, bearing the name of Quakers and Shakers, have, from regard to right of conscience, been by law exempt from military exactions. This law is regarded abroad as highly honorable to the State, and several other New England States have followed the example of this. Your petitioner has learned with surprise, that petitions have been presented to your honorable body, during its present session, asking the repeal of this law? Can such petitioners be serious? Is it not their object to test the consistency of the law to secure to one man the right of acting according to his conscience, while this right is denied to another? Your petitioner thus construes their conduct; for he can not suppose that any freeman in the State has so much of Nero's spirit, as to wish to revive against the Quakers measures of persecution now universally viewed a reproach to their abettors—a reproach removed from this State by a more just and liberal course of legislation.

That the existing law now securing the right of Quakers may continue in force, and the same right be secured to all equally disqualified for military service, is the prayer of your petitioner, who, as in duty bound, will continue thus to pray.

DAVID CAMBELL.

Boston, Feb. 3, 1840.

CONNECTICUT BLUE LAWS. We see stated in the Philadelphia North American, what we did not before know to be a fact, viz;—that the famous blue *law code* of Connecticut is a fiction. In a historical discourse delivered by Professor Kingsley, of Yale College, at the two-hundredth anniversary of New Haven, it is stated that this code was fabricated by Peters, author of a history of Connecticut, and that his object was to make the colonists appear odious abroad, he having taken the unpopular side in supporting the royal claims. He published his history, embracing this code, in England, but his design appears to have been understood and to have failed entirely, though the people of that State, have in their latter days suffered some reproaches on account of this fabulous code.

Wolf scalps are received for taxes in Missouri; and with Coon skins and the like, are said to furnish a considerable portion of the currency of that State.

MISCELLANY.

Slavery as it is.

The Charter Oak publishes a letter from the South, which it says is authentic, and which contains some terrible developments respecting the peculiar institution. The writer says:

The negroes on a plantation in the neighborhood were assailed by the overseer in a ferocious manner, with a drawn knife in hand. Supposing, as I heard the owner of the estate assert, that they were to be killed on the spot, one of them (not familiar probably with a practical illustration of the peaceful doctrine of non-resistance,) seized a board, and acted on the defensive. The men overpowered their assailant, and the overseer was distressingly beaten and bruised. The owner represented the man as headstrong and violent, and fully justified the negroes in what they did; but he had been detained there a whole day for the purpose of having them *whipped*, lest they should pursue a similar course again when assaulted with murderous weapons! This is the gentleman's own statement of the affair.

One of the largest estates here is owned by a member of one of our churches—a man who is spoken of in very high terms, and styled 'one of the best of men.' He cultivates, I am informed, not less than eight hundred acres of land, and has on his plantation fifty negroes of all ages. One of his men, a few days since, attempted to escape from the service of his *kind master.* Whether stimulated by the great prosperity of his master to try his own fortune, or, thinking that he had contributed long enough to *his* wealth, he imagined that he might appropriate the avails of his labor hereafter to himself; whether from a mere innate love of liberty, or because, as slaveholders say, he had become too lazy to work [without pay,] I am unable to say, but, ungrateful man! he actually ran away. He was, however, immediately pursued by men, (shall I call them?) employed for the purpose, attended by *fourteen trained hounds!* When the dogs were nearly upon him, he climbed a tree for safety: from this retreat he was beaten down and consigned to the fury of the dogs. Several times he succeded in making his escape and climbing a tree for security from the dogs; but was each time beaten from his refuge. After the conflict had continued long, all possibility of escaping being cut off, the poor, exhausted, despairing man, lacerated and bleeding, surrendered to his pursuers. It is said there is honor among thieves. It is said there is a code of honor respected among even the bloody conflicts of war. No sooner had their suffering victim, whose condition might have drawn tears from a savage, resigned himself to their tender mercies, than these fourteen blood-thirsty hounds, trained to their work and furious for their prey, were let loose upon him, and as my informant stated, almost literally tore him in pieces!

This is no exaggerated story; but, as you perceive, a simple relation of facts. The gentleman who related them to me is a calm, deliberate man, and, in relating the circumstances, gave no other sign of emotion than the deep solemnity of his manner, the suppressed voice, and quivering lip. My informant remarked that he thought *some* would disapprove of such proceedings, but he had heard no expression of indignation, and presumed little would be thought of it by the inhabitants generally. Notwithstanding, you will bear in mind that we live in a Christian community, and 'our slaves are very kindly treated!'

A gentleman told me last winter that a letter had been received from Lewis Tappan, inquiring if negroes were ever hunted here by dogs. I am not informed what answer his letter received, or whether any; but it may not be amiss to inform Mr. T. that we have one gentleman (!) who keeps fifty dogs trained to the service, and a man whose business it is to attend them on pursuit. They are termed by way of distinction, '*nigger dogs*'! But the whole canine race resemble their masters in enmity to the poor slave. They never allow him to pass, even in the street, unmolested. To this they all are educated; and every family keeps so many of these animals, that the devoted negro, hunted and harrassed on every hand, suffers not a little from this source in his ordinary avocations.

The License Law.

Extract from Governor Morton's Message.

In the early settlement of our country, and in the primitive state of its manners, it was supposed that piety and religion might be aided and advanced by establishing a particular mode of worship, by compelling all to contribute towards its support, and by coercing under legal penalties, a universal attendance upon it. But as we advance in moral improvement, and in a knowledge of individual rights and of the principles of toleration, it was found that these compulsory regulations infringed the rights of conscience and the freedom of religious worship. And it seems now to be universally conceded, that the only wise and safe mode of promoting religion and piety, is to secure to each individual the most perfect liberty to worship God according to the dictates of his own conscience, leaving him to his own responsibility and convictions of religious duty.

No one of the virtues above recommended meets with more universal approbation, or is more difficult to maintain, than temperance. The baleful influence of the opposite vice, so degrading, so destructive of every manly and honorable sentiment, is universally acknowledged and dreaded. And yet so strong is its hold upon the sinful propensities of our nature, that it could never yet be totally eradicated. Reason, virtue, affection, all fall before it. In the suppression of intemperance, much of individual and of combined effort has been made. At first, reasoning, example, and moral suasion, were relied upon; and extraordinary and unexpected success crowned the labors of those who had so zealously engaged in the enterprise. The use of spirituous liquors had greatly diminished, and the desired reform promised to be eminently successful. But recently the movement in some places has been retrograde. And it cannot be disguised that the consumption of alcoholic liquors has been greater during the last year, than in any one of the several preceding years. To what cause shall this unfavorable reverse be imputed? Many suppose that it is owing to the act of 1838, 'to regulate the sale of spiritous liquors,' and to the excitement and prejudice growing out of that statute and the attempts to enforce it. While the advocates of temperance confined their labors to argument and example, to public lectures and private admonitions, their progress was rapid and steady. But when they called to their aid constraint and legal coercion, they roused a spirit of independence and resistance,—a determination not to yield to any interference, supposed or real, with individual rights, personal habits, or private business,—which counteracted their benevolent intentions, and rendered abortive their philanthropic efforts.

The statute, too, has proved ineffective. In a government so popular in all its attributes, as ours, laws which run counter to the opinions or interests, to the prejudices or sober convictions of large portions of the people, cannot be fully and fairly executed. Witnesses are reluctant to disclose the whole truth, and jurors are unwilling to convict. The one will find an excuse for the imperfection of his recollection, and the other for his distrust of the proof, in the unreasonableness of the law, and the injustice of a conviction under it. The numerous attempts to enforce this statute, have involved the Commonwealth in great expense; have induced many to palter with their obligations of duty; and have brought distrust upon the purity of our judicial proceedings.

From the most careful observation of the operation of this statute in different parts of the State, and from the most mature consideration of the subject, I am constrained to believe, and am fully convinced, that it has failed to promote the objects for which it was enacted; has produced in its administration much moral and political evil, and has disturbed the peace and good order of society by the discord and animosity which it has engendered among the people. I therefore recommend its repeal. I hope your wisdom and experience will suggest such a substitute as will not be supposed to interfere with the pursuits and employments of individuals; as will tend to allay the existing excitement, and promote the cause of temperance and good morals.

DEMOCRATIC CONVENTION AT COLUMBUS. The Convention of Democrats recently held at Columbus, renewed their pledges of fealty to the South. Mr. Morris of our city, and Mr. Ellis, of Licking county, undertook to stem the tide of *servility*, but were overwhelmed. We know not whether any other abolitionists were members of the Convention. The majority prohibited free discussion, and treated Mr. Ellis with great rudeness. We wish this gentleman or Mr. Morris would favor the public with an account of the pro-slavery doings of the Convention. Thus far we have been able to pick up but a few items of intelligence respecting it.—*Ohio Philanthropist.*

From the Lowell Journal.

The Lexington:---The late Mr. Finn:--- Theatricals:---Fitness of Things.

This long heading to a very short article will probably strike those of your readers, who may happen to notice it at all, as somewhat incongruous, so far as the character of the subjects embodied in its phraseology is concerned. But as the subject matter about which I wish to say a word or two, seems to be one of incongruities, my caption may, after all, be a very consistent, fitting and proper one. It appears, from notices in several of the Boston papers of Thursday morning, that arrangements are making for a *theatrical exhibition*, to be had in the course of a few days, the profits of which are to go to the widow and the children of the late Henry J. Finn. I have not a word to say here about theatricals or their accompaniments; but I do say that *this arrangement for a theatrical entertainment at this time, and under the present circumstances*, is one of the grossest and most unpardonable outrages upon public feeling, propriety, and decency, that was ever witnessed in a community of rational, intelligent, and moral men. Is this strong language? Good God! let us look at these circumstances. A terrific and appalling calamity has just fallen upon this community. The whole country is still quivering with the chill of horror which went through it at the news of the catastrophe. Every heart throughout the wide empire was shadowed and saddened by the cloud which rose up, amid the terrors of sudden death, from that awful conflagration; and now, in the city of Boston, over which hangs the very thickness and blackness of that cloud—while the bodies of the ill-fated dead are still floating in their watery grave, a *theatrical entertainment* is to be got up for the benefit of the family of one of those who were lost! We are not yet informed what the nature of the *entertainment* is to be; whether the *sympathizing, benevolent and tender-hearted* patrons are to be amused with comedy and farce, or excited by melo-drama and tragedy; but there are some associations which will be very likely, it seems to me, to mingle with the performances, whatever the character of these may be. I should expect to see, if I had the presumption to enter the theatre on that night, occupying the front of the stage, bodily, before me, the burning Lexington, wrapped in its triple pall of darkness, and water, and fire, with the Death Angel flapping his black wings above it. I should expect to behold the back ground and the pit, transformed into a heaving sea, lighted only by lurid flames, and filled with men, women, and children in the fearful agony of the last hour, and uprising from this scene I should expect to hear the thrilling cries of the desperate and the dying. How these and like associations will mingle with, and harmonize with the light, and the gayety—the mirth, and the fashion, and the frivolity—to say nothing worse of the theatre—I must leave for those to say who may have the *good taste*, and the *nice sense of propriety*, and the decency to go and see for themselves. For the credit of the city of Boston, and for the honor of poor human nature, I trust that this number will be small. LOWELL.

Messrs. Editors—Your last contains some powerful and feeling remarks on the Finn benefit, which, albeit I am fond of the theatre when the legitimate drama possesses it, and have long admired the genius and character of that unfortunate man, I fully assent to the justice of.

But another thought struck me, on seeing the call for that benefit. In good old benevolent Boston, a meeting is called under countenance of several of her first names. They meet, the elite of taste, wealth, and character. They pour out their *sympathies* like water. They exalt their lamented favorite to the highest rank in the scale of genius, gentlemanliness, and character, and appoint a committee whose united fortunes may be ten millions, or twice that sum. After the mountain has thus labored, what is the birth? Doubtless, a subscription got up, in which they individually testify the sincerity of their regard and sympathy by setting down such sums as, in the aggregate, are worthy the name of *Boston charity.* Alas, no such thing. But the upshot of the whole is an invitation to the shop boys, the clerks, the idlers about town, the fashionable and would-be-fashionable women and their hangers-on, to join them in the equal contribution of one dollar a head! Such an approximation of meanness and magnanimity was never heard of before! Tell it not in Boston, nor let the sound reach the place where she is famed as the metropolitan city of benevolence!

LOWELL, JR.

Congress---Duelling---Right of Petition---Free Discussion---The Gag.

Congress, instead of being a deliberative assembly of grave legislators, employed in making laws for governing the nation, more resembles a band of gladiators, who have come together from all parts of the nation to blackguard, bully, and destroy each other with pistols, rifles, and weapons of death. What an example of submission to law, by law makers! These are their *knock down* arguments; this is their 'chivalry!' To prepare for Congress, the candidate must devote his time to firing at a target. What avails it that the free states do not practice this? They submit to the practice; they cower under it; nay, they vie with each other in servile submission and relinquishment of their own rights and liberties. 'To appease the South' and buy southern voters—'to reconcile our southern brethren,' has long been the appropriate work of northern doughfaces *duly* appreciated by 'our southern brethren,' whose demamds have risen in proportion to our servility.

How long will this state of things continue? Indications say, *not long.* The debate on the *right of petition* was well sustained for a while this session, and the disgraceful attempt to adopt *the gag* for a while proved *no go.* A return to first principles has been found indispensable. Free discussion was partially restored, and we doubt not that truth itself will ere long be heard, be tolerated, and 'will prevail.' A cause, which will not bear examination and discussion, is bad and must fail. 'The searching operation' of the present age is bringing every thing to the light of truth, and many things which have slumbered in darkness for ages, will be dragged forth and exposed. 'Great is truth and it will prevail.'

Six doughfaces only voted for the gag in all the New England States viz: two from Maine and four from New Hampshire, including the notorious Atherton, who was probably at their head. In New York there were seven; in Pennsylvania, five. These were called *democratic!* We care not what they are called—they would sell not only the rights and liberties of their constituents, but their country itself for a mess of pottage.—*Lynn Record.*

Blood Hounds.

The Globe announces the arrival of these animals in this country from Cuba, in order to aid our army in exterminating the Indians; but evidently evinces so much *shame*, as to exonorate the Secretary of War from any participation in such disgraceful conduct; but at the same time, attempts to palliate the enormity by an allusion to the merciless cruelty of the Seminoles. And have we not always viewed with horror the Indian mode of warfare? We profess to be a christian nation, and while holding to the modes of warfare adopted by *civilized* States, we adopt a mode as revolting and savage as any the Indians can put in practice! Will not the civilized world condemn us for such brutal barbarity, especially when we exert that savage ferocity to drive the Seminoles from *their own lands*, and their native country? Would not such conduct, should our government participate in it, induce civilized nations to brand us as savages? Had but half the money, which has been wasted in fruitless attempts to exterminate the brave Seminoles, been expended in acts of kindness and in civilizing them, we should probably have heard of no bloody massacres on *their* part. But we boast that we have obtained seventy millions of acres of their territory, worth 70 millions of dollars. And *how* have we obtained it? By fair purchase, or the *sword?* By honest treaties, or by *false* treaties? We fear that the true answer to this interrogatory would not redound much to our national character and glory.—*Portsmouth Journal.*

THE CAUSE IN PENNSYLVANIA. Perhaps no period since the organization of our Societies has been so favorable as the present for the dissemination of our principles in this state. There is an increasing demand for light on the great question. Such works as 'Jay's View' and Weld's 'Slavery as it is,' are now read with interest by a class of intelligent men whose attention hitherto has not been directed towards us. There are cheering evidences afforded us that the perusal of these works is effecting a steady and rapid change in public opinion. The excitement against us following the destruction of our Hall, and the slanders put in circulation by the actors in that outrage, and their abettors and instigators, is rapidly dying away. Men are once more willing to listen to the voice of Reason and Truth on this subject.—*Pa. Freeman.*

From the Albany Daily Advertiser.

Presence of Mind in the Hour of Danger.

Several years ago, a disaster occurred on Lake Champlain, similar in many respects to the burning of the Lexington. One stormy night, as the steamboat Phenix, with a full load of passengers and freight, was ploughing her way through the waters of Champlain, a fire broke out at midnight, and soon raged with irresistible violence. The passengers roused by the alarm from their slumbers, and waking to a terrible sense of impending destruction, rushed in crowds upon the deck and attempted to seize the boats. Here, however, they were met by the captain, who, having abandoned all hopes of saving his boat, now thought only of saving his passengers, and stood by the gangway of his vessel with a pistol in each hand, determined to prevent any person from jumping into the boats before they were properly lowered into the water and prepared to receive their living freight. With the utmost coolness and presence of mind he superintended the necessary preparations, and in a few minutes the boats were lowered away, and the passengers received safely on board.

They then shoved off and pulled through the the darkness for the distant shore. As soon as this was reached and the passengers landed, the boats returned to the steamboat and took off the crew, and as the captain supposed every living soul except himself. But shortly after the boats had left the second time, he discovered under a settee the chambermaid of the Phenix, who in her fright and confusion had lost all consciousness. Lashing her to the plank which he had prepared for his own escape, this gallant captain launched her towards the shore; and was thus left alone with his vessel, now one burning pile. Having satisfied himself that no living thing remained on board his boat, and with the proud consciousness that he had saved every life entrusted to his care, he sprung from the wreck as it was about to sink beneath the waters, and by means of a settee reached the shore in safety.

The above is no exaggerated story. It is the simple narrative of one of the most heroic acts on record. We have only to add that the Captain who so faithfully and fearlessly discharged his duty on this trying occasion, is still in command of a noble boat on Lake Champlain, and is known to every traveller as Captain Sherman, of the steamboat Burlington.

THE CHURCH. About 'purifying the church' by the action of 'unconverted men,' we would suggest the *possibility* of the *unconverted* state of those who are called the church, if they need *purifying*, to make them the friends of the emancipation of their enslaved brother. We are less and less able to identify the pro-slavery man and the christian—and we fear if this body which is called the *church* does not repent of its bitter and malignant hostility to the cause of bleeding humanity—it will be dispersed, in the providence of God, and be as lost among men, as the *lost tribes*, and like water spilt upon the ground, which cannot be gathered again. No one need fear his *own conversion*, even if wrought by the action of *unconverted* men. The real christian is not afraid of truth, or of its influence upon himself. He rather covets to hear the one and experience the other. The duty of somebody's purifying a corrupt and slaveholding church lies on somebody among men—and if converted people won't perform it—unconverted men must—for if they did not speak against slavery and slaveholding and proslavery, the very 'stones of the street' would have to do it and 'would cry out.'—*Herald of Freedom.*

FUNDS. The Am. A. S. Society is suffering for want of the necessary means for sustaining their operations. So is the Conn. A. S. Society. We have incurred liabilities in employing agents, distributing publications, &c., which we are expected to pay, either with or without the assistance of our friends in various parts of the State. All the operations in this State are now carried on under the patronage of the Conn. A. S. Society;—the Am. Society does not expend a cent for any labors performed here. Yet the receipts by the latter from this State since the anniversary in May, have exceeded those of the State Society, which pays all the laborers. Will the friends of the cause in Connecticut sustain us?—*Charter Oak.*

ITEMS.

THE LEXINGTON—ANOTHER VICTIM. The Greenfield Gazette of the 28th ult. says:

'It becomes our melancholy duty, to add another name to the list of victims on board the Lexington, the night she was burnt,—Miss Sophia T. Wheeler, of this town, aged 18. She had been absent from home about six months in Middletown, New Jersey, where she had been engaged in teaching. She had closed her school and was on her way home for the purpose of being married.'

DOINGS OF THE LEGISLATURE. The Legislature has now been in session for three whole weeks, at an expense to the Commonwealth of about *twenty five thousand dollars.* The only individual piece of business our legislators have yet done, or given any signs of doing, has been the simple organization of the government. It has cost us *twenty five thousand dollars* to find out who is governor, and to put the machinery of legislation into working order.—*Boston Spy.*

FATAL AFFRAY AT CANTON, MISS. An affray of a fatal nature occurred a few days since at Canton, Miss. between T. C. Tupper and Duval C Cooke, two young lawyers of the place, which resulted in the death of the latter. The cause of the quarrel was as follows. Tupper, while on a visit to Harodsburg Springs, Ky. last summer, paid his addresses to a young lady in the vicinity, and was accepted. A few days before the marriage was to take place, Cooke, who was also on a visit in the neighborhood, stated to the young lady's friends that he knew Tupper well, that he was dishonorable, and gambled, and would not pay his debts.

This report blocked Tupper's game, and the marriage was broken up. On meeting at the square in Canton, after having returned home, Tupper made an attack upon Cooke. At a close distance they discharged several pistols without effect; they then clinched and beat each other over the head with their pistols until the bystanders interfered and separated them. Mr. Cooke was making for his office, a few steps from the spot where the separation took place, when Tupper rushed upon him, shot him through the abdomen, and he fell dead without a groan! A brother of Mr. Cooke discharged a pistol at Tupper, which carried away a part of one of his ears. The latter has fled, fearing the resentment of Cooke's brother and friends. Tupper is a native of Vermont. Cooke was formerly from Kentucky.

RAILROAD ACCIDENT. A Mr. Young, who was driving his cutter on the track of the Springfield Railroad, was run over and killed by the Locomotive. The horse was so badly maimed that he had to be killed. The Engineer, when he saw Mr. Young, rang his bell and made every effort to stop the Locomotive. The passengers also attempted to give the alarm. But the unfortunate man was so muffled up about the ears as to hear nothing and remained unconscious of danger.

THE SLAVE TRADE. The Norfolk Beacon, in reference to the news of the vigorous prosecution of the slave-trade on the coast of Africa, oftentimes under the American flag, asks—

Why have not the United States a half dozen smart clippers to repress the unlawful traffic in which the vessels of this country are engaged? It is true that one U. S. vessel has lately sailed for Africa, but the nature of the traffic demands a squadron of light craft. It is questionable whether a single vessel will not promote the views of the brigands, as she may be regularly dogged by one of the pirate clippers, while the others are engaged in loading with slaves.

EGYPT IN 1838.—We gather the following from that valuable publication, the American Almanac for 1840:

'Egypt supports a population of 3,000,000 people; provides for 140,000 paid troops, 16,000 sailors, 20,000 youths in her establishments for public education, destined for different branches of the public service, 60,000 in the arsenal, manufactories, &c., 10,000 engaged in buildings and public works in the towns and provinces, such as canals, roads, dikes, forts, magazines, palaces, mosques, rivers, &c.; 6,000 different government employers; of the rest, 800,000 may be calculated as tradesmen and people employed in cities, towns, &c., the surplus and the mass devoted to agriculture. The Marine Academy of Alexandria has 854 students, all Arabs, who are educated for officers of the fleet.'

To render boots and shoes water tight, saturate the soles and upper leather thoroughly with *Castor Oil.* This substance is a valuable application for all kinds of leather, but is peculiarly adapted to ladies' shoes, as the Oil does not destroy the gloss of kid or morocco.

TWO MORE VICTIMS. It appears certain that among the passengers of the ill-fated Lexington on her last trip, were Mr. John Martin, and Mr. Gilbert Martin, father and son, lately from England.

Mr. Atwood, the radical member from Birmingham, intends to resign his seat in Parliament. Mr. Joseph Sturge, the great advocate of abolition, will be offered as a candidate in his stead. Col. Thompson is spoken of as the Conservative candidate.

CLOSE CUTTING ALL ROUND. We doubt whether ever any State election resulted so queerly, or ended a more even balance of parties, as the recent one in this State. For instance, our Governor is chosen by a majority of one by the people; the Lieut. Governor by a majority of one by the Senate; the President of the Senate is chosen by a majority of one, and the Speaker of the House by a majority of two.—*Boston Post.*

A HARD CASE. It is stated in a Baltimore paper that a woman was arrested on one of the cold nights last week for stealing three billets of wood, to make a fire to keep her three children from freezing. When taken to the watch house she begged most earnestly to be allowed to go to them or have them brought to her, as they would freeze to death. Her request was refused, and in the morning the children were found frozen to death. This is a brief commentary upon the administration of our laws in many instances; the high rogue who robs to the amount of millions escapes, and the poor who steals to prevent death is punished.

TEXAS. Advices are to the 14th. Congress was still in session. A bill had been introduced to expel all free negroes from the country.

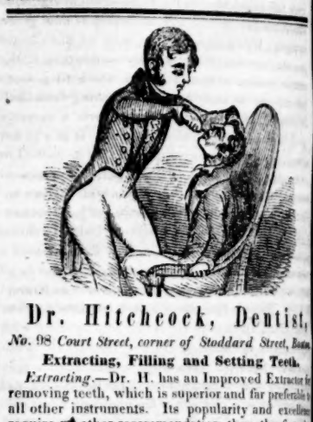
[There is a sort of open rascality in the boldness of this proposition, which strikes us, as at least more respectable than the mean dogging system of Ohio and Illinois. Those 'Anglo-Saxon' Texians that Dr. Breckinridge and other leading clergymen feel such a sympathy for, have certainly a way of doing things that shows they feel quite at home and unconscious of shame in committing worse outrages than those which have written on time's roll of infamy the names of the plunderers of Poland.]—*Emig.*

LIBERIA. Thirty-five colored emigrants shipped a few days since for the Maryland Colony, on the coast of Liberia. They are under the direction of Jehudi Gross, an intelligent colored man, who is vice agent for the colony. He represents the settlement to be in a fine, thriving condition, and to bid fair to eclipse all other settlements on the coast. The only trouble arises out of the treachery and thievishness of the natives, who, though of a warlike nature, are generally mastered by the colonists.—*Sun.*

It is easy to '*represent* the settlement to be in a *flourishing* condition,' by general averments. But the admission of Governor Buchanan, that he found the colonists suffering under a scarcity of provisions, does not look like it, and the letter of Lieut. ——, R. N., shows what is the actual condition of this 'flourishing' concern.—*Ib.*

A SHREWD REPLY. Last Sabbath one of the gentlemen engaged in instructing the Africans, endeavoring to impress them with the nature and obligation of an oath, asked Cinquez if he knew what would be done to him if he should not speak the truth under oath. He answered God would punish him; and then he asked in his turn, what would be done to the people here if they should give him up to the Spaniards.—*New Haven Record.*

A GREAT MAIL. The packet ship South America, which sailed for Liverpool, yesterday, took 15,000 letters.



Dr. Hitchcock, Dentist,

No. 98 Court Street, corner of Stoddard Street, Boston.

Extracting, Filling and Setting Teeth.

Extracting.—Dr. H. has an Improved Extractor for removing teeth, which is superior and far preferable to all other instruments. Its popularity and excellence require no other recommendation than the fact, that during the past year it has removed nearly *Two Thousand Teeth.* Extracting 25 cents.

Filling Teeth.—The advertiser has paid particular attention to the one and only correct method of filling carious teeth with gold, and as he received the premium *at the late Fair in this city*, for his specimens, he will load decayed teeth and warrant them Price $1.

Artificial Teeth.—Persons desirous of having artificial teeth, can have the Mineral or unchangeable teeth, which are unsurpassed both as to their perfect and natural appearance and utility. Single pivot teeth $2, and on gold plate lower than any other place in the city or country. Half or whole setts for modest and very low terms.

Individuals are invited to call at office, and examine specimens. Dr. H. is permitted to refer to

WM. LLOYD GARRISON,
AMASA WALKER, Esq.
Dr. THOMAS BARNES.

ANTI-SLAVERY ALMANAC FOR 1840.

THIS pamphlet of 48 pages, (by Theodore D. Weld,) contains, besides the usual astronomical calculations, facts sufficient to convince every one, who will peruse it, of the horrors of American Slavery,—the guilt of the north in sustaining this wicked system,—and its corrupting influence upon the religion and politics of the country.

Have the Anti-Slavery Societies, or friends of the cause, in the different towns in the Commonwealth, adopted measures to furnish every family with the Anti-Slavery Almanac for 1840? If this has not been done, let the friends of the cause in each town, or parish, ascertain the number of families,—start a subscription forthwith, and raise funds sufficient to purchase the number required, at three dollars and a half per hundred. J. A. COLLINS.

25, Cornhill.

BOARD IN FRANKLIN PLACE.

MEMBERS elect to the Legislature, desirous of obtaining quarters for the approaching session, are invited to call at No. 24, Franklin Place, next house to the Odeon. The location is pleasant and central, and within three minutes' walk of the Post Office. The house is warmed with one of Blaney's best Patent Furnaces. Any communication will receive immediate attention, if addressed as above to

Boston, Dec. 27, 1839. JOHN E. FULLER.

OFFICE OF DIRECTION FOR FEMALE DOMESTICS.

Such are the impositions often practised on inexperienced girls coming from the country for service in families, that the Executive Committee of the N. E. F. Moral Reform Society have judged it expedient to open an office to which females may confidently apply for directions, and heads of families for assistants. A pious lady has taken charge of this department of our labor, and persons applying either for places, or for assistants, may depend upon the fidelity and care of